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"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS

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For the Register.

BIBLE THEOSOPHY. NO. III.

Two important questions arise on the subject now before us. Does the Bible teach that God is *the moral* Governor of mankind? And does it also teach that He exercises *a particular* providence toward them? The former of these questions will, perhaps universally, be responded to in the affirmative; though not with the same explication. Of what character, then, is the Divine government, exercised over mankind? Such a government implies law; and where does this law exist? And how has it been revealed? While in the garden of Eden, a prohibition was laid upon the first human generation. It was, however, of a special and an arbitrary character. It was not a lexical code, either in detail, nor scarcely in principle. It was a simple inhibition. It did not forbid a thing that was wicked in itself, but stood wholly on the principle of authority. There was no iniquity in eating good fruit, except from the fact that it had been interdicted. On this account, however, it *was* wrong. There is in human nature a sentiment of *loyalty*; a reverence for rightful authority; a veneration for the word of God. And any deliberate violation of this sentiment is sinful.

A more distinct expression of moral law is developed in the case of Cain. 'And God said to Cain, 'why art thou wroth? If thou doest well, shalt thou not be accepted?' It is implied that there was a law which made some certain human acts wrong, and others right; and that Cain understood the distinction; that God approved *well doing* and would reward it; but disapproved *evil doing* and would punish it. But how much of verbal law had been divinely revealed, it is not declared. Perhaps, very little. But God has placed this law of moral distinction in the core of human nature. It is written on man's heart. It must be first *there*, or it could not be *anywhere*. For we cannot understand *words*, unless they have inward sentiments which correspond to them. The distinction between moral right and wrong appears in all men. Among the most unenlightened tribes it is recognised and made. Though they do not form the same moral judgments respecting many things, yet in respect to most things, they do. 'Thus they show the works of the law as written upon their hearts.' But enlightenment is requisite to carry out the details. The moral impulse *starts* the distinction, but knowledge is needful *to run the line* of demarcation. Hence the need of instruction, experience and divine revelation.

Cain and Abel had brought their offerings unto the Lord. God signified His acceptance of Abel's, but not of Cain's. But why this difference? Was it—as some have alleged—on account of the offerings themselves, or the manner of their presentation? Was it because that Abel's were *piacular*, but Cain's not such! There is not the least intimation, direct or indirect, of such a fact. Their offerings were *gifts;* expressions of allegiance to God. The idea of *expiation* is not even hinted. Cain's failure of finding acceptance was wholly due to his moral conduct. He did not habitually live a good life; did not 'do well.' On this account his worship was unacceptable. Of this fact God plainly informed him. And here we have a significant expression of the fundamental principle of God's moral government; that He accepts men on account of their sound, conscientious morality; not on account of their outward religious services.

But in what manner did God communicate with Cain? Undoubtedly in the same manner as He did with Adam, Noah and Abraham. There was a human form which spake, walked and even apparently ate and drank in the tent of the patriarch at Mamre. Was this an ethereal, personal angel? There is no proof that this is to be assumed truth.

In respect to the origin of sacrifices the whole Bible is silent. It recognises them and prescribes a ritual for their observance; but it does not *institute* them. It also sanctions the doctrine of their great antiquity. But that they possessed *a piacular* character; that they were *vicarious punishments*, the substitution of one life for another, is a mere conjecture, destitute of all probable evidence. Cain's offerings were the fruits of the field; festive and bloodless. Nor were they, on this account, defective and improper. This description of sacrifices continued to be used in all succeeding times, both among Gentiles and Jews. And by this fact the doctrine of the piacular character of them is excluded. Though they were employed to appease wrath, as well as to conciliate favor, yet the bloodless and the bloody, equally answered this purpose. Aaron made an atonement for the sin of the Israelites by burning incense in the sanctuary.

If we understand the account of Adam's probation in Eden, as an allegory, accepting *the spirit* in the place of *the letter*, we find in it a conspicuous recognition of the moral government of God. It teaches men that the great source of their moral faults and vices, is the obedience to appetite and passion in opposition to conscience and reason. Whatever the former crave, but the latter protest against, is *forbidden fruit*. It may be *sweet* in the mouth, but in the stomach it is *bitter*. All men, who become vicious and unprincipled, are rendered such by the indulgence of sensual and selfish inclinations. The art, the faculty of self-government is the first lesson to be learned. And this lesson, if learned seasonably, must be chiefly taken from the lips of *authority*. We must listen to the voice of our instructors. If we delay until reason becomes mature, and experience abundant, the best time has gone by. Habits of iniquity have grown strong. It is thus that 'the wicked becomes bound in the cords of his sin.' Understand we, then, that *Adam* is the collective, generic name of *the race;* that the serpent emblems the voice of *temptation*: the other parts of the narrative can be easily interpreted, and the moral character of the providence which the Creator has instituted for man, is here illustrated. 'Of every tree in the garden, thou mayest freely eat; but of the tree in the midst of the garden, thou must not eat. On the day thou eatest, it will kill thee. God has provided liberally for the supply of human wants. The earth and the sea are full of his riches. Man is permitted, and even invited, to cull and partake. And there is only one general restriction. It is, *that he do himself no harm*. That enjoyment which *injures*, is *forbidden* fruit. The known tendency of an indulgence to evil, makes it unlawful. It is thus, both by reason and scripture, declared to be immoral. God's commands are not arbitrary. The morality of the Bible is that of reason and of truth. God gave man the faculty of reason for the purpose of learning what things are true; and he never contradicts it. He endowed him with the moral impulse—conscience—nor is this ever contradicted by his word. 'The words of the Lord are pure words;' plain to him that understandeth, and right to them who find knowledge.

There is one conspicuous principle of morality, pervading every portion of the Bible—extending itself, like a stream of light, from Genesis to Revelation. It is that men should calculate, and depend, on being rewarded, accordingly as they *live and do, well or ill*. This rule was announced to Cain, when he was assured that if he did well, he should be justified; but if he did evil, he should be condemned. It was declared by all the prophets who testified that the righteous should live; but that transgressors should die. It was strongly sanctioned by the Savior and his apostles: 'I say unto you, they have their reward: 'The Son of Man shall come in his kingdom; and then he shall reward every man according to his works.' 'Be not deceived, God is not mocked; whatsoever man soweth that shall he also reap.' The wages of sin is death, but the gift of God—to all who, by faith and repentance, obey the Gospel—is eternal life through Jesus Christ our Lord.

That the fact of a Divine moral government over mankind is a doctrine of the Bible, is so indubitable that no rational man will contest it. But it is another question; what is the constitution of this government? What kind of perfection does it possess? Is every man happy in proportion as he is righteous, and wretched in proportion as he is wicked? Are the awards of this government dispensed in great measure, by the agency of a particular providence? And are the principal recompenses to be in a future world? These are pertinent inquiries and must receive a candid consideration.

S. F.

For the Register.

OUR SUNDAY SCHOOL.

Will our Sunday School be discontinued for the coming winter? In most of our country parishes it has been the practice to suspend the Sunday School during the cold season, say from November till May—about *five twelfths* of the year. In this we have differed from our Orthodox brethren, who as is well known, maintain their schools throughout the year. The time is now at hand when each school must decide what course to take for the coming winter. Our reasons for discontinuing may be either that we do not believe the Sunday School would be useful in the winter, or, that it is not practicable to maintain it during that season.

But if a Sunday School does good in the summer, why not in the winter also? It is said, indeed, that by affording a season of vacation, the scholars come together at the re-opening in the spring, with fresher interest and more zeal. Perhaps this consideration may have some weight. But is not *five months* rather too long an interval for that purpose? Would not all the advantage be gained by a vacation of three or four weeks, say in March or April, and a reorganization of the school at the opening of the summer season?

It may even be doubted whether there *is* much gain from any suspension. There is some danger that a part of the old pupils, particularly some from the elder classes, will not find their way back at all.

In fact, the Sunday School in our country parishes would be *more useful*, in some respects, in winter than in summer. Certainly there is more time for preparation *at home* for scholars, fathers and mothers, and teachers, especially in agricultural towns. There is also much more time for reading books from the library by children.

But we are told that however useful a Sunday School in the winter may be, it is impossible to keep it up, at least in *our* parish. The children have so far to come, the weather is so cold, and the snow is so deep, that the scholars cannot come if they would, and would not if they could. But, softly! lend us your ear. How happens it our sister church of another denomination across the street, has maintained a flourishing Sunday School through so many winters? Again, the children of our Sunday School will be found, most of them, in the district schools the coming winter, I take it,—will they not?

If we continue the School through the winter, it is, indeed, very likely that some who attend in summer will be absent. What then? We shall have a School, and perhaps there may be, at least, a very respectable number. It may be best, in most cases, to organize the classes anew for the winter season. Several of the elder ones might continue without change. Some of the youngest may be given up entirely. It will not take very long to bring parents into the habit of bringing children in the winter, or the children into the habit of coming. The truth is, *habit* has much to do in this matter. Teachers can attend, in most Schools, as well in winter as summer, at least enough to correspond to the diminished number of scholars. If in any School there are only *a few*, who wish to go on through the coming winter, let those few *try the experiment*. Almost any gentleman or lady who wishes can secure a class of scholars who will be glad to continue through the season. I know a School long accustomed to close in the fall and resume the next May, in which this course was taken at first by two or three teachers.

Some Sabbaths only one teacher and one scholar presented themselves. But the experiment succeeded. That school is now continued throughout the year, to the gratification of all. It is smaller in winter, but even then, shows an attendance of about sixty. Let us all do what may be in our power to effect this change, for whenever our Sunday Schools shall cease to suspend, as is the present practice, for almost half the year, they will have taken one very good step in the march of improvement.

E. G. A.

THE ROMAN CATHOLIC DOCTRINE OF THE CONFESSIONAL.

The quarterly magazine published at New Haven, called the New Englander, and which is the able organ of the liberal school of the Orthodox divinity, presents in the October number, a faithful and just exhibition of the Roman Catholic doctrine of the Confessional. Among the various ways in which the predominance of Romanism in a country may be disastrous to the liberties and the safety of the people, and may even subvert the laws of the land, and overwhelm the interests of virtue, the evils of the Confessional can scarce be exaggerated. A member of the Roman Church is obliged to confess his sins to a priest once in a year, at least; the priest is bound to inviolable secrecy, as regards the confession, and may absolve the professed penitent. Now suppose a murder has been committed, under such dark circumstances that there is no clue to the discovery of the guilty man. Suppose, meanwhile, that the murder is a Romanist, and that he goes and makes confession to a priest. The priest must keep the secret, *even though an innocent man be condemned and executed under the charge.*—Nor is this all. For the reply of a Romanist is, that as the priest would not have known the guilty person, except by the pledge of secrecy, the State has no claim to the knowledge which he has thus obtained. But while an innocent man may thus suffer, the real murderer, absolved by the priest, may be among the crowd of lookers-on around the gallows, quite at ease in his mind, because he has received absolution, or the promise of it prospectively. The same disastrous and most deplorable issues may result from the Confessional, in all the other serious concerns of life. We believe that our readers will be interested in the perusal of the following article, which is a portion of the piece in the New Englander. We shall give next week the other portion of the piece, so far as it bears on this subject.

'The doctrine is a legitimate consequence of that false theory of the nature of the church, which we have already exposed. If the church, the visible organized church, by her sacraments, is the one only medium of grace and salvation to the soul of man, then of course she must have the power of absolving those who come to her confessional, as well as of regenerating those who come to her baptismal font. But if the church stands in no such relation, if it is merely 'a company of professed believers in Christ, associated together for the public worship of God, for the observance of Christian ordinances, and for mutual aid and encouragement in all Christian duties,' then it neither has nor needs the power of forgiving sins. This power does not fall within its province; there is no use for it; there is no room for the officers of such a church to stand between the sinning soul and an offended God. In whatever mode that soul first obtained forgiveness and reconciliation, *before entering* the church, in that same mode must it seek forgiveness and reconciliation while *in* the church.

But we are getting before our subject. We have not yet defined with sufficient precision the sacrament of penance. This sacrament consists of three parts—contrition, confession and satisfaction. These are called by Dens 'the *proximate* matter' of the sacrament; the '*remote* matter' comprises 'whatever sins are committed after baptism.' Upon this point, as usual, we have an anathema from the Council of Trent, for that 'holy synod' was extremely liberal of its imprecations. 'Whoever shall deny that three acts are required from the penitent for the entire and perfect remission of sins, constituting, as it were, the matter of the sacrament of penance, viz. contrition, confession and satisfaction, which are called the three parts of penance; or shall say that there are but two parts of penance, viz. *the terrors of a conscience* smitten with a sense of sin, and *faith* produced by the gospel or by absolution, whereby one believes that his sins are remitted by Christ, let him be accursed.' This anathema was launched against Luther's views of conviction and conversion. The subject is brought thus clearly before us by Dr. Wiseman. 'The Catholic church teaches, that Christ did establish on earth a means whereby forgiveness should be imparted to wretched sinners,—whereby, on the performance of certain acts, all who have offended God may obtain authoritative forgiveness. It is generally said—I mean by those who preach and write against our doctrines—that the institution maintained by the Catholic church to have been established by Christ, is *confession*. This, at the outset, is an error; the Catholic church believes that the institution left by our Savior was the sacrament of penance, consisting of three parts, whereof confession is only one, and that one not the most essential. Here, therefore, is manifestly a misstatement or misrepresentation, however unintentional, of our belief. For I will proceed to show you, that the Catholic church teaches and urges the necessity of every thing that any other church requires, and that even in more complete perfection than any other system of religion. We believe, therefore, that the sacrament of penance is composed of three parts—contrition, or sorrow; confession, or its outward manifestation; and satisfaction, which is in some respects also a guarantee of perseverance in that which we promise.'

'Dr. Wiseman next describes true contrition, and shows that it is the most important element in penance,—so important that without it priestly absolution is of no avail, while in extreme cases, it is sufficient of itself: 'a fervent act of sorrow,' in him who can not have recourse to a confession, being 'equivalent to all that Christ instituted for the forgiveness of sins.'

That we may do complete justice to him and his church upon this point, we will quote a few sentences. 'The Catholic church teaches that sorrow or contrition, which involves all that any other religion means by repentance, of which it is only a part, has always been necessary on earth to obtain the forgiveness of God. It maintains, that without that sorrow, no forgiveness can possibly be obtained in the new law; that without a deep and earnest grief, and a determination not to sin again, no absolution of the priest has the slightest worth or avail in the sight of God; that, on the contrary, any one who asks or obtains absolution, without that sorrow, instead of thereby obtaining forgiveness of his sins, commits an enormous sacrilege, and adds to the weight of his guilt, and goes away from the feet of his confessor still more heavily laden than when he approached him. Such is the Catholic doctrine with respect to this portion of the sacrament.' All this is beautiful and true in theory; we ask for no better orthodoxy. But how is it in practice? Does the penitent who looks to a priest for absolution, attach the most importance to the exercise of genuine sorrow for sin, or to the outward act of confession by which he is to obtain forgiveness? We can understand, we think we know experimentally, how a heart-felt contrition for a fault is deepened in the very act of confessing it to God, against whom it was committed; but we cannot see any tendency in the Roman Catholic scheme of confession and absolution, which puts a hired priest in the place of God, to deepen or ensure that sorrow for sin which is here declared to be its indispensable preliminary.

But let us attend more particularly to the second part of this sacrament, viz. confession.—Confession is 'a full, sincere and humble declaration of our sins to a priest, to obtain absolution.'—(Douay Catechism.) Such a confession must be made at least once a year, and is commonly made at Easter, with reference to the sacrament of the Eucharist which is then received. 'Every one of the faithful of both sexes, after he (or she) shall have reached the years of discretion, must faithfully confess all his (or her) sins, alone, at least once a year to the proper priest.'*

This requirement reaches to children eight or nine years of age, and to deaf and dumb persons, who are required to make confession by signs. (Deus, Nos. 68 and 70.)

'Q. What is the third commandment of the church?

'A. To confess our sins at least once a year.' (Douay Catechism, p. 73.)

Every mortal sin must be confessed as distinctly as it can be remembered, together with the time, place and circumstances in which it was committed. The following lines express the various qualities of a proper confession:

Simple, humble, faithful, pure,
Let your confession be;
Frequent, open, frank and sure,
With prudent modesty;
Complete, while private; prompt, though made with tears;
Strong, self-accusing, which no infliction fears.

The authority for such confessions to a priest, is found in the exhortation given to believers, 'Confess your faults *one to another*'"—(Jas. 5: 16.) The authorised comment upon this passage is a curiosity in the way of exegesis.—'Confess your sins one to another; that is, to the priests of the church, whom (v. 14) he had ordained to be called for and brought into the sick.'

Drs. Wiseman, Moehler and others, maintain, that the institution of auricular confession is 'conformable to the wants of our nature;' that the soul when burdened with a sense of guilt seeks relief in confession; and that the acknowledgment of sin to another is fitted to subdue that pride which is the very essence of sin. True, very true. But to *whom* is this confession to be made, in order to relieve the burdened soul? To God—an offended yet forgiving God—or to a priest who is paid for hearing it? How—where, is the soul to be humbled in the dust? At the throne of mercy, in the presence of infinite majesty—or in some little box on the cathedral wall, where the priest stands sentinel over the conscience? How tame, how heartless would have been an acknowledgment of his guilt to Nathan, by the royal adulterer, in comparison with that deep gush of penitence from a bursting heart—'Against THEE, thee *only*, have I sinned! and done this evil in *thy* sight.'

Pascal has some specious declamation in the strain to which we have just referred. He represents the institution of auricular confession as an act of lenity on the part of the church, which might justly demand a more public and humiliating acknowledgment of sin. 'The Catholic religion does not oblige one to uncover his sins to the gaze of the whole world; she suffers them to lie concealed from all, but that one man to whom she bids the sinner open the depth of his heart, and let him see just what it is. There is but this one individual in the world whom she commands us to undeceive, and she obliges him to an inviolable secrecy, which makes the knowledge he possesses as though it did not exist. Can any one imagine any thing more lenient and kind?'†

But did it never occur to thee, O most excellent Pascal, how much more 'gentle and kind' it would be in the church, to lead the penitent soul at once to its compassionate Redeemer,—to direct it to go and unburthen itself to him whose ear is ever open to our cries? Didst thou never know by experience how sweet it was to pour thy sorrows and confessions directly into the ear of Christ; and to receive from him the assurance, 'Son, be of good cheer; thy sins are forgiven thee?' Did it never cross thy mind, that the praise which thou hast here bestowed upon auricular confession is its very condemnation?—that a scheme which sanctions hypocrisy toward all but one individual, might sanction it also before God, and make that one individual the only object of fear to the soul, and his favor and absolution the only object of desire? Didst thou never think that God might regard a confession in thy closet daily, as much as one in the confessional once a year,—and hear it from thy own lips as readily as from those of the priest?

But however plausibly it may be set forth by a certain class of writers in the Romish church, what is the system of auricular confession in point of fact? What are its effects on those who practice it? How is it regarded by the mass of Roman Catholics? Does not the ignorant Papist who goes to his priest at Easter, confesses such transgressions of the precepts of the church, or other mortal offences, as he may remember to have committed during the year, pays a few shillings to receive absolution, and then goes away to sin again according to his means,—does not that man feel that the work of repentance is complete? Does *he* care any thing about the 'godly sorrow' for sin, 'without which forgiveness cannot be obtained?'—Does he feel the need of that sorrow? Is there any thing in the nature of confession as he understands it, which leads him to exercise such sorrow? Who does not see, that to the unenlightened multitude, auricular confession must become on one hand a thing of merit, and on the other an encouragement to sin?—that the practical workings of the system must be contrary to the gospel?

The third part of the sacrament of penance is *satisfaction*. To this the name 'penance' is commonly applied. Satisfaction is defined by Dens to be 'the voluntary endurance of punishment as a compensation for an injury offered to God.' It is called voluntary because the subject acquiesces in it. *Sacramental* satisfaction is the voluntary endurance of the punishment imposed by the confessor for this end.

The custom of the church sanctions the refusal of absolution to any one who will not accept a reasonable penance imposed upon him by the confessor—'any *reasonable* penance,—for if it is unreasonable, the penitent may refuse both absolution and the penance, and go to another confessor;' i. e. the sinner may advertise for 'sealed proposals' concerning the terms of absolving such and such offences, and accept those which are most satisfactory to himself. A very accommodating system truly!—admirably fitted to restrain men from sin! 'Satisfaction should be *vindictive* or *punitive*, *medicinal* and *preservative*.—(Dens, 172-6.)

As specimens of the modes of exacting satisfaction for sin, we subjoin the following, furnished by Dens for the benefit of novitiates in the office of confessor.

'Under the head of *prayers* the following may be enjoined once or several times, or for several days or weeks:

'1. To say five *Pater Noster* and *Ave Maria* in memory of Christ's five wounds, upon the bended knee, or with outstretched arms, or before a crucifix.

'2. To recite the rosary, or litanies of the blessed Virgin Mary, or of the saints, &c.

'3. To read the psalm *Misere*, or seven penitential psalms.

'4. To hear masses, or lauds, or *preaching!*

'5. To read a chapter in Thomas a Kempis.

'6. To visit the churches to pray before the tabernacle.

'7. At stated times, morning or evening, or through the day, or as often as they hear the striking of the clock, to repeat orally or in the heart, ejaculatory prayers, expressions of contrition or of love; e. g. 'I love thee, O God, above all things,' 'I hate all my sins,' 'I will sin no more,' 'Jesus, crucified for me, have mercy upon me.'

'8. On the appointed day to confess again, or at least to return to the confessor.

'Under the head of *fasting*, may be arranged whatever relates to the mortification of the body; thus either a perfect or a partial fast may be enjoined. For example:

'1. Let him fast on the sixth day of the week, or oftener.

'2. Let him fast only till 12 o'clock.

'3. Let him not drink morning or afternoon, except at dinner and supper, though he may be thirsty; let him abstain from wine and strong beer. (A discipline which we hope is often enjoined.)

'4. Let him eat less; at evening let him take but half a meal. (These penances are to be imposed upon laboring men.)

'5. Let him rise from bed earlier; let him kneel more frequently, and for a longer time; let him endure cold; at a certain time let him preserve silence; let him abstain from games, recreations, &c.

'Under the head of *alms*, is included whatever is expended for the benefit of a neighbor.

'1. Let him make presents of money, clothing, food, &c.

'2. Let him render personal aid, wait upon the sick, pray for the conversion of sinners, and any other deeds of mercy, whether corporeal or spiritual.' (From this we infer that the 'Sisters of Charity' in doing acts of kindness to the poor and sick, are only doing *penance* for their own sins!)

The necessity of such satisfaction on the part of the penitent, does not arise from any insufficiency in the atonement of the Lord Jesus Christ, but from an ordinance of God, whereby, 'when he has forgiven sin, and so justified the sinner, as to place him once more in a state of grace, he still reserves the infliction of some degree of punishment for his transgressions.'—Says Dr. Wiseman, (Lec. XI,) 'We believe that upon this forgiveness of sins, that is, after the remission of that eternal debt, which God in his justice awards to transgressors against his law, he has been pleased to reserve a certain degree of inferior or temporary punishment, appropriate to the guilt which had been incurred; and it is on this part of the punishment alone that, according to the Catholic doctrine, satisfaction can be made to God. * * *

I wish to lay down the doctrine clearly and intelligibly; that it is only with regard to *the reserved degree of temporal punishment* that we believe the Christian can satisfy the justice of God. But is even this satisfaction any thing of his own? Certainly not; it is not one of the slightest avail, except as united to the merits of Christ's passion, for it receives its entire efficacy from that complete and abundant purchase made by our blessed Savior.'

This view he attempts to corroborate by several familiar cases, in which some temporal calamity, growing out of a particular sin, was inflicted upon an individual after the sin itself had been forgiven; as for instance, when David's child, the fruit of his iniquity, was taken from him after the Lord had 'put away' his sin.—But this evil was inflicted by God, and not by a *priest*, nor by David on himself. Besides, does not Dr. Wiseman here fail to distinguish between *penalty* and *discipline?* May not God as a kind and judicious Father, inflict wholesome correction upon his children, without inflicting on them strict *legal* retribution? And may not that correction be designed for other purposes than to exact 'satisfaction' for the transgression of the law? The view which Dr. Wiseman takes of those temporal evils which befall believers, is derogatory at once to the atonement of Christ and the benevolence of God. It is based either on the supposition that Christ did not make a *complete* atonement for sin, so that there is yet need of human suffering to satisfy the law‡, or that God while professing to grant full and free forgiveness, remits a *part* only of the legal penalty and exacts the rest.

Bossuet, while seeming to discriminate between disciplinary and penal evil, confounds them in the inference which he draws from the infliction of the former in favor of the doctrine of satisfaction. He says,§ 'It is just and even salutary for us, that God in remitting our sins, together with that eternal punishment which we have merited, should exact of us some temporal suffering, to keep us in the path of duty; lest, breaking through too easily the restraints of justice, we should abandon ourselves to a rash confidence, abusing the facility of obtaining pardon. It is to satisfy this obligation that we are subjected to certain works of penance, which we ought to perform in the spirit of humility and penitence.'

* A particular class of priests are authorised to hear confessions.

† **Pensees**, tom. i. p. 194.

‡ The term *satisfaction* as used by Dr. W. is ambiguous; but if it means any thing, it must mean satisfaction to the *law*.

§ Œuvres, tome cinquieme, p. 390.

[From the Mercantile Journal.]

SECRETARY OF THE BOARD OF EDUATION.

Mr. Editor,—When any man or any body of men come before the public with the purpose of correcting abuses or reforming faults, it should be apparent that they are actuated by pure and elevated motives—that their labors are directed to the general good, without any alloy of personal feeling or individual interest.

A pamphlet, entitled 'Remarks on the Seventh Annual Report of the Hon. Horace Mann, Secretary of the Massachusetts Board of Education,' has recently been issued from the Boston press, by the masters of the public Grammar and Writing schools of the city—whose object seems to be to impair the public confidence in the judgment, competency and fairness of the gifted Secretary. To affect this purpose would, in my view, be a public calamity, since the Secretary is doing more for the cause of common education in this commonwealth, than probably any other man or twenty men, however faithful and however zealous.

Of the largest benevolence, the most expanded philanthropy, possessing generous and far-reaching views of man's capacity for progress, in his plans, and proposed improvements in the schools, his motto has ever been 'Onward and upward!' With a mind of the highest order, admirably trained by a public and personal education, enlarged and enriched by experience in various departments of human labor, public trust, and diversified investigation, he came to the important work of improving the public schools of our beloved Commonwealth, fully qualified for his office; and so far beyond all other men qualified for it, that, were he to be removed, one would hardly know where to find his equal; or, his equal, if found, who could be induced to undertake a task so laborious, so thankless, so little appreciated, so ungratefully requited. From the time of Mr. Mann's acceptance of the place, many of his friends, men of the highest standing and profoundest judgment, have again and again said, that it was an unreasonable sacrifice to give his fine talents, his strength, and his life to this service. That in doing so he had made the State his debtor, and laid it under a weight of obligation to him, which it would be difficult to cancel. And such must be the decision of every impartial mind, on reviewing the Herculean efforts and devoted toils of this Christian philosopher and single-hearted friend of the young, from the time he undertook the blessed mission in which he is engaged, to the present day.

He has published a report of his doings annually since the establishment of the Board, in each of which he has exposed some crying evil connected with the schools, or recommended some important change, by which their condition would be improved. The Public School Houses, Ventilation, Qualifications of Teachers, Salaries, Normal Schools, High Schools, School Libraries, School Books, European Schools, &c., have successively occupied his attention, and have been among the leading topics of the Reports; and the results are every where before the people. Results which redound as much to the credit and honor of the Secretary, as to the comfort and advantage of the pupils and teachers, and the advancement of education generally. Yes, if he should be permitted to labor no more in his official capacity for the rising race; if his physical nature—worn down and exhausted by the intensity of his labors, and his mind, harrassed by the attacks of those of his fellow-citizens who ought to be co-workers with him in his efforts for the melioration of the condition of the public institutions for education—should yield, and the world be benefited no more by a continuation of his blessed and philanthropic exertions; his deeds of mercy, of patriotism, and wide-world beneficence, would still produce their fruit.

The seed has been sown in good soil; has been well harrowed in; has been nurtured by the spirit of humanity and the dews of Christian love. And though an enemy may have sown tares along with it, the wheat cannot be choked! It cannot decay! It will bring forth many folds to the glory and happiness of the people, and to the bright and never-dying fame of the illustrious sower.

We have heroes, we have statesmen, whom all delight to honor. There is a son of New England, to think of whose public services, excites in the bosom of an American, a glow of honest pride so ardent as unconsciously to lift him in his shoes, as if in the admiration of his noble country, he himself gained something of character and dignity and honor! The name of that great man may go down to posterity as *the* New England man of the nineteenth century; but for myself, I would say, let me have the place, in preference to all others, that coming generations will assign, on the roll of fame, to the name of the present Secretary of the Massachusetts Board of Education!

The teachers who have endorsed the 'Remarks' of their sub-committee, say that they 'have no object in view, but the public good.' We are bound to accept their assertion, although amazed that any sane mind can suppose the *public good* will be promoted by an attack on one of the greatest benefactors to our country, with which this age has been blessed.

We are mereover constrained to believe, that but very few among the worthy men who give the pamphlet their sanction, could have been induced to *write* such a book, however they may have felt compelled, as members of the same 'association,' to give their sanction to the report of a committee appointed to do the work; for however unconscious the gentlemen, as a body, may be of it, there appears to the *unprejudiced* mind to be a spirit of dislike, a settled hostility, a determination, 'to make out a case' against the Secretary, and to say *smart and cutting things*, running through the whole of it. And the writers (or some of them, for there were several engaged in the work,) seem to have 'dipped their pens in gall' that they might not only wound, but embitter the inflicted pang. To do this the more effectually, they have culled with most exemplary diligence, from the annual reports, lectures, and editorial writings of Mr. Mann for the last seven years, and brought together *fragmentary* extracts from the Secretary's writings, and garbled quotations from the reviews and remarks of others, to show him up in an undesirable light. Now, I will venture to assert that there are many even among those who have given their implied sanction to the 'Remarks,' who are too high-minded, too patriotic, too kind-hearted, and too *just*, to have attempted a performance whose effect, if it should succeed according to the wishes of the *writers*, (or some of them,) could not fail to be unspeakably detrimental to the best interests of the people of Massachusetts. But we congratulate those gentlemen, and the friends of sound popular education every where, with the assurance of our strong conviction that the evil will not happen. The people have tested the advantages of the meliorated condition of their public schools, under the wise and liberal modifications which Mr Mann has done so much to bring about, and will by no means consent to forego their continued enjoyment. They have tasted, and their appetites are quickened for *more*. The work must therefore *go on*.

But what has induced this ill-judged and unjust attack on the Secretary? There is undoubtedly a cause,—which *lies not on the surface*, and which does not meet the public eye, but which I may in a future communication disclose,—sufficiently powerful not only to produce this combination, but which, in the nature of man, it would be difficult to resist. For the present, it may be said—as they have been the ostensible rallying points—that differences of opinion as to principles and modes of discipline, methods of teaching to read and spell, and chiefly, a comparison of some European schools with those of Massachusetts, to the prejudice of the latter, have led to the publication of the 'Remarks.'

There can be no good reason, however, to doubt the accuracy of the statements contained in the Secretary's Seventh Annual Report. Proofs are at hand, substantiating their accuracy, from the most respectable and authentic source. Eulogiums from all parts of our land and from foreign lands, have reached us, calling for an extended circulation of this admirable paper, as an instrument of immense good to the cause of common education; showing conclusively that, however it may militate with the views of the writers of the Remarks, it has secured the general approbation.

As to the modes of discipline and systems of instruction, the best and most enlightened men may differ; it would be strange if they did not. But that this circumstance should rouse the angry passions, excite the sneer, and point the sarcasm, is cause not for wonder merely, but for sadness and for grief. Self respect leads us to respect others. A difference of opinion is perfectly consistent with the respect that is due to those who are engaged in the godlike work of human improvement, whether pursuing the path we mark out for ourselves or not.

Every rational man must be ready to grant, that both parties in this controversy (if I may so call it) are engaged in the same work, whether they adopt similar means for carrying it on or not. There should, therefore, be a cordiality of feeling between them, that would lead to the most charitable judgment of each other and their respective works.

In the comparison instituted by the Secretary between the condition of foreign and domestic schools, I see nothing to excite anger, jealousy, or contumely. For myself, as an educator, I render my hearty thanks for the suggestions in the report, and feel that I have been a better teacher since reading the graphic descriptions of the European schools, given therein, than I was before. I do not feel myself injured by being told that other teachers have a mode of interesting their pupils which is better than mine; but, rejoicing that the ways and means are pointed out, I adopt such portions as I approve, and feel obliged for the information. We all sometimes need rousing. It is useful to every man to hear what others are doing, and how, to excite him to renewed exertions for the accomplishment of the teacher's one high object.

It may be that we, in some of our towns, have rested too well satisfied with the good name our schools have everywhere acquired, and that we have been willing to live on that reputation, without striving fully to deserve it. If so, the rebuke is well. At any rate, we may, if we will, turn it to a profitable account. 'Wo unto you when all men shall speak well of you;' for your efforts for amendment will probably cease. I ask not my friend to flatter me, or even tell me of my good qualities, but rather to point out to me my faults; for this only may I expect to improve my character and become a better man—a worthier citizen—a more unexceptionable teacher.

Mr. Mann, in his report, did not single out the *Boston* schools; did not advert to them in any special manner. As forming a part of the public schools of Massachusetts they are included in his comparison of course. But as far as they have merit—and no man can deny that they have positive merit of a high order—that merit remains their own; it will speak for itself, independently of any eulogist or any critic. But that they have arrived at the very acme of perfection, it would be preposterous, it would be stupid to assert. The part of wisdom, therefore, lies in bracing up their weak points, and in striving to make them all they might and should become, rather than in showing a spirit of impatience that they are supposed to come short of it, and devoting to controversy, time and strength, which might so much better be given to really making them equal or superior to those with which they are contrasted.

Justice.

PEACE—NO V.

Our present discussion will close with a few suggestions as to the carrying out of these elevated principles, 'peace on earth and good will towards men.'

First in the means of abolishing the present worship of Moloch is, for Christian men to withdraw every where, at any sacrifice, from every sort of connexion with the bloody trade of war. This once done, and our work would be done. A general abandonment of military companies, &c., by every enlightened, human, reflecting person, would end this strange barbarism at once; just as the Quaker told the drunkard, only to let his hand fall, when he had taken up the poisoned glass, and he would be saved. This too, would save millions of money to the land, and deliver many young men from one of their sorest temptations. These gorgeous trappings of war, this dazzling dress of death; this heart-rending music of fife and drum ought to cease; because the multitude judge by sense rather than conscience, and are almost inevitably seduced to think a great evil a great good.

If men must profess this human butchery, let them act it out. Let their hangman-dress be black, their music the moan of the dying, their badge the bayonet dripping with blood, and death riding the pale horse of Revelations their proudest banner. As Channing says, the military man is the only harlequin left, from days when every man dressed in a like gorgeous livery! Let those who live by some better code than custom, pleasure, or expediency, disown this vast social crime by discountenancing it in every manly way, by pronouncing its detestation in every social act, custom, thought.

A second thing is, let the government know there are those in the mass of its subjects who absolutely deny its right to plunge them into this tremendous crime. This thing needs to be looked after. The people, the laboring, productive industry of every country, which is always on the side of peace,—the people have been too long sported with, as in ancient days they used to hunt down slaves for amusement, and feed fish-ponds with their warm carcasses. I, for one, have not committed my conscience to the keeping of any Executive, so that his hand can whitewash my murder. No public ordinance ever converted sin to holiness. The Pope could not do it, when he was the unresisted lord of the universal mind. Infinitely less can a government, created to prevent evil and restrain offence, by one stroke of a pen legalize, yes authorize, this highest crime. The law authorizing the sale of poisoned waters, does nowise patronize my drinking of their death-stream. The French law, equally infamous, which licenses the brothel, can never take away the damning spot from any poor fool who plunges into this maelstrom! Recommendations as such laws are, to the true soul they are a nullity, to Christianity they are an insult, and to Almighty God a defiance. The robber said well to Alexander, (called great, because the guilt of his life was varnished over by the stupendous vastness of his atrocities,) 'You have spoiled cities and kingdoms, I only solitary men and dwellings. You have stabbed a thousand where I have taken one life.' But, the King was mad. He had authority to rob, burn, torture, kill. It was his prerogative. The privilege of ancient usurpation—of a proscription as foul as that which would murder the Savior for healing on the Sabbath-day.

But third, in order that the great general may take his rank with the detested pirate and the banditti captain, our common education must be christianized. No longer must we be bred up to idolize the bloody hero, to worship the waving plume, to connect chivalry, valor, glory with the destruction of mankind. No longer should Napoleon, that great magician, stand on our mantels, as a household deity—nor Gen. this and Col. that, be the favorite candidate for every office—nor the pomp of war be invoked to hallow every civic procession—nor our fair ladies reserve their brightest smiles till 'the conquering chieftain comes.' Nay, I hope for still more by and by. That the love principle will pervade domestic discipline; that no mothers will 'provoke to wrath,' and no fathers create passion by passionate punishment; and that home will be so beautifully arranged as to foster gentleness, kindness, mutual respect and everliving charity!

But, I hasten to close with saying that the pulpit, instead of siding secretly with this epauletted demon, must speak out fearlessly in the name of the Prince of Peace. Everything in its Gospel, from the Christmas anthem of 'peace on earth,' to the Savior's dying prayer, 'Father forgive them,' is wholly and only 'Blessed are the peacemakers!' [illegible] sung anew on our plains—that prayer of heavenly mercy well up anew from our hearts. Let the pulpit, 'in the sober use of its legitimate, peculiar powers,' breathe once more the angel-bles-ing, and still these troubled waters, and lay these evil spirits, and calm these fevered bosoms, and be the faithful utterance of Him who said, 'my kingdom is not of this world, else would my servants fight.'

LADD.

TRUTH BEAUTIFULLY EXPRESSED.

The following passage, beautiful in its truth, and the expression of that truth, is from the editor of the Baltimore American. It will be felt and appreciated by every parent, and most heartily do we commend it to the attention of children:

"If children could only be made aware of the heart-felt delight with which parents behold the develop

The child may be affectionate and tender, but the filial relation is not susceptible of the intensity of affection which belongs to the parental tie. It is the depth of love that enables the old to pass from the stage of life without regret.—They feel that in their children they will continue to live, and that however this world may be lost to them, succeeding generations will recognise in their offspring portions of themselves. With what unspeakable delight does a father behold the first manifestations of exalted intelligence in a son, and how does he dwell upon actions that bespeak nobleness of purpose and soundness of integrity. If these feelings of gratification are inexpressibly delightful, so on the other hand the emotions with which he views indications of an opposite character, are unutterably painful.

To see the object of his paternal solicitude, over whom he has watched day after day, and year after year falling off from virtue and deaf to the appeals of honorable motives, is to him a source of bitterness, of regret to which no temporal blessings can furnish an antidote. Honors may await, and the confidence and love of his fellow beings may for a moment cheer his path through life, but when he reflects that his honor and his love are to be changed into contempt and dislike in the person of his own child, he feels as if it were better to be deprived of all than to witness so heart-rendering a contrast. If there he reserved for human life a joy more exalting than all others, it is that of beholding its last moments cheered by the fondness and affection of a worthy and virtuous progeny; and if there be a pang more agonizing than any other, it is that of a dying parent, whose last thought rests upon the crimes of a depraved but fondly loved child.'

Burial Places of British poets. Shakspeare as every one knows, was buried in the chancel of the church at Stratford, where there is a monument to his memory. Chapman and Shirley are buried in St. Giles's in the Fields; Marlowe in the churchyard of St. Paul's, Deptford; Fletcher and Massinger in the churchyard of St. Saviour's, Southwark; Dr. Donne in Old St. Paul's, Edmund Waller in Beaconsfield churchyard; Milton in the churchyard of St. Giles's, Cripplegate; Butler in the churchyard of St. Paul's Covent Garden; Otway, no one knows where; Garth in the church at Harrow; Pope in the church at Twickenham; Swift in St. Patrick's Dublin; Savage in the churchyard of St. Peter's, Bristol; Parnell at Chester, where he died on his way to Dublin; Dr. Young at Welwyn, in Hertfordshire, of which place he was the rector; Thomson in the churchyard at Richmond, in Surrey; Collins in St. Andrew's church, at Chichester; Gray in the churchyard of Stoke-Pogeis, where he conceived his 'Elegy;' Goldsmith in the churchyard of the Temple church; Falconer at sea, 'all ocean for his grave;' Churchill in the churchyard of St. Martin's, Dover; Cowper in the church at Dereham; Chatterton in a churchyard belonging to the parish of St. Andrew, Holborn; Burns in St. Michael's churchyard, Dumfries; Byron in the church at Hucknall, near Newstead; Crabbe at Trowbridge; Coleridge in the church at Highgate; Sir Walter Scott in Dryburgh Abbey; Southey in Crossthwaite church, near Keswick; Shelley, 'beneath one of the antique weed-grown towers surrounding ancient Rome;' Keats, beside him, 'under the pyramid, which is the tomb of Cesitus;' and Thomas Campbell in Poets' Corner, Westminster Abbey.

CHRISTIAN REGISTER.

BOSTON, OCTOBER 26, 1844.

[Letter from one of the Editors.]

UNITARIAN CONVENTION AT ALBANY.

Utica, N. Y., Oct. 21st. 1844.

Rev. G. E. Ellis,—Dear Sir: In consequence of a slight indisposition caused by fatigue and pressing engagements with my friends in this city, I have been unable to write out my notes of the discussion at the Albany Convention in season for our next number. I can only inform you, that, in accordance with the notice and invitation given, a goodly number of our brethren, clergy and laity, assembled at the Unitarian Church in Division street, Albany, at an early hour on Wednesday morning, the 16th inst. The Convention was called to order by Rev. Mr. Harrington of Albany, and, on nomination, Rev. Charles Briggs, General Secretary of the American Unitarian Association, was chosen Moderator, and Rev. Charles H. Brigham of Taunton, was chosen Scribe. Prayer was offered by Rev. Calvin Lincoln of Fitchburgh. After some appropriate introductory remarks by the Moderator on taking the chair, the Committee of Arrangements, having been requested to act as a business Committee, submitted the following resolutions for the consideration of the Convention.

1st. Resolved, That as Unitarian Christians, we hold faith in Christ to be the element of righteousness, and that this faith has its value in that it produces a righteous life, and efficaciously works by love to God and love to man.

2d. Resolved, That as the power of Christianity is in this faith, as it dwells in the hidden man of the heart, the great reform demanded in it must proceed from the heart.

3d. Resolved, That as Unitarian Christians, it is our duty and earnest desire to extend the knowledge and influence of our distinctive faith, holding it as we do to be the pure and primitive faith of the Gospel, directly adapted to produce the highest and most excellent form of the Christian character, and peculiarly fitted to meet the condition, the moral and religious wants of our country at the present time.

As the first two resolutions were closely connected, having reference to the same general subject, it was voted to take them up together. The discussion was commenced by Rev. Dr. Dewey of N. Y. and was continued in a very able and interesting manner by Messrs. Folsom, Palfrey, Bellows, Furness, J. Harrington, E. B. Hall, Lord, Lothrop, Lincoln, Hill, Mr. Geo. G. Channing, and Wm. D. Coolidge.

At 1 o'clock the Convention adjourned to meet again at 3 P. M. At the opening of the afternoon session, prayer was offered by Rev. N. Hall, Dorchester; the question was then taken on the first two resolutions, and they were unanimously adopted. The third resolution was then taken up. Remarks were made upon it by Rev Messrs. Lothrop, Joseph Harrington, Emmons, Hill, Palfrey, Bellows, E. B. Hall, and by Mr. G. G. Channing and Timothy Jenkins Esq. of Vernon, N. Y. At half past five the question was taken and the third resolution unanimously adopted. The debates both parts of the day were interesting and animated. Considerable difference of opinion prevailed and was expressed upon several points; but the utmost good feeling, kindness and courtesy pervaded the whole discussion.

In the evening the Convention assembled at seven o'clock to close its sessions with religious services. Dr. Dewey preached to a large and deeply attentive audience. The discourse was one of the most profound, elevated, impressive, instructive and practical, upon the subject of prayer, to which I ever listened. In manner both as respects style, composition and delivery, it had that rare and admirable union, for which Dr. Dewey is so conspicuous, of the dignity appropriate to the pulpit, with the freedom and simplicity of conversation. The sermon seemed like a free, natural, but grave and earnest conversation with a circle of friends upon the great and sublime theme of communion with God. I felt richly benefited and blessed by it myself; and all who heard it must have received impressions that will not soon be effaced. It was a meet close to the day and the occasion. Of the services at the installation of Mr. Harrington, you have received an account I presume from another hand. I did not reach Albany in season to attend them; but heard them spoken of as deeply interesting.

The Convention at Albany was not so fully attended as that at Providence last year; but there was a fair representation both of the laity and clergy; and the whole influence of it, both on our brethren at Albany and on others who were present will be good.

Rev. Dr. Dewey, Messrs. Lothrop and Whitman, were appointed a Committee of Arrangements to determine the time and place for the next Convention, and were authorised in conjunction with the clergyman of the place where the Convention meets, to appoint the preacher.

Truly your's, S. K. L.

THE LONDON INQUIRER.

We have frequently had occasion to refer to and commend this excellent weekly paper which is devoted to the interests of pure and Scriptural Christianity in Great Britain. It comes under the class of religious papers, but its contents are by no means confined to religious, still less to controversial matters. The circumstances and relations of parties and individuals in Great Britain demand a different character for the religious papers, from that which meets the state of things here. The extraordinary cheapness of newspapers here, enables all who wish to subscribe for one of a religious and another of a secular character. But in England the mass of the people must be satisfied with one paper, and this must blend together all particulars of especial and general interest. The London Inquirer is printed upon a sheet but a little larger than our own, differently folded, and the subscription price is more than double. It is however far superior to our paper in most respects, as it embraces a much wider range of observation and information. It is conducted with great ability, with a spirit of candor and liberality, and with an elevated tone of feeling and judgment. The leading editorials are generally devoted to the exhibition of the bearing of the religious views in which we sympathise, upon all the public interests, or to the criticism of public movements or measures affecting those views. Then there is an editorial summary of the news of the week last past, with cursory reflections, pungent remarks, approbation or censure, as the case may require. In this review of news, the circuit of the world is comprehended, and the information needed to acquaint the reader with any matter of especial concern is found under some other head. Very full reports of Parliamentary proceedings, are given during the Sessions, with criticisms, comments, approvals or objections. Generally each paper contains some extracts from American publications of a religious or philanthrophical character. Correspondence, Selections, Literary Reviews and Criticisms, Foreign, Colonial and Provincial News, Scientific details, the movements of the Court, the principal Gazette announcements, the Metropolis, the Country, the Funds, Markets, Advertisements, &c., are the heads under which a vast deal of information is communicated every week.

By the 'Inquirer' of Sept. 21, we perceive that an effort has been lately made to increase the circulation of the paper. A large number of clergymen and laymen of our denomination, without any prompting from the Editor, without even informing him of their purpose, have published a statement from which we extract the following paragraphs.

'Through the untiring efforts of its respected Editor, under discouragements which would have arrested the exertions of less zealous laborers in the cause of pure Christianity and enlightened philanthropy, the Paper has gradually surmounted the obstacles by which its early progress was surrounded, and has become established on so improved a footing as to pay all its printing, though not its editorial, expenses.

But we believe that the interests of the Unitarian Body would be materially promoted by its greatly increased circulation; and we consider it most important, for securing its continuance, that the labors of its spirited Conductor, instead of being almost unrequited as they are at present, should be so far remunerated as to enable him to devote the whole of his time to its management, and to feel that he is obtaining that reward of his industry to which he is fully entitled.

The 'Inquirer' would long since have ceased to exist had not generous and earnest friends of Unitarian Christianity come forward to afford it the needed assistance. A few contributed largely to its support: others engaged to form the 'Inquirer Fund,' by a small annual payment for three years; and many have testified by occasional donations (in addition to taking in the publication,) their sense of its merits and importance; but by a large number of the Members of our Church its claims have been disregarded; and it is specially to procure their attention and assistance that this Appeal is made.

The immediate object of ensuring the continuance of the Publication, and of enabling the Editor to devote the whole of his attention to it, may be effected by increased donations to the 'Inquirer Fund,' and by an extended weekly sale of its numbers. While, probably, the former mode may be adopted by some of the wealthier individuals in our Body, its increased circulation (which is the most desirable method of promoting its success,) may be extensively aided by many of the less opulent Members of our Congregations. The present weekly circulation of the Paper is beyond nine hundred; we have ascertained that if it could be raised to 1,500 all the purposes contemplated by this Address would be fully answered. Never was there a period when Unitarians held so prominent a position in this country as at the present moment, and never any when they had less occasion to be ashamed of their name. The ample discussion and final success, of the Dissenters' Chapels Bill, have introduced a new era in our religious Body, and we appear to be peculiarly called upon, at such a period, to improve and commemorate the event, by exertions to promote union among ourselves, and to communicate to others what we believe to be the doctrines of unadulterated Christianity.

This Appeal has been prepared and signed entirely without the knowledge of the Editor of the 'Inquirer.' We feel it a duty to him and to our cause thus to address our Unitarian brethren; and we trust we shall not do so in vain.—If a very few more copies of the Paper were subscribed for by each of our Congregations, it would become securely established. We believe that a large majority of those who have hitherto taken the Inquirer would experience great regret were they compelled to relinquish it.

We believe that some of our own subscribers would be glad of an opportunity thus to aid the interests of our cause abroad, and to obtain for themselves and their families a paper which communicates such abundant information on many interesting matters. The paper will be regularly transmitted to any Post-Office address in this country by the semi-monthly steam ships, and it will give us pleasure to forward any names which may be sent to us, with the subscription price.

VISITING THE POOR AND SICK.

Among the serious things which have of late been brought into contempt or ridicule by being overdone or mismanaged, that form of philanthropy which consists in visiting the poor and sick, has been made a matter of much satire. This has been the case far more in England than in this country. The multitude of benevolent associations and visiting societies there organised has made such a system of the work of benevolence that this Christian duty is often discharged with mathematical precision, and as often neglected on account of some poor prejudice or predilection. Practical Christianity has now in some quarters come to mean a lifeless but systematic routine of good works performed without one throb of pure mercy or pity; and this kind of benevolence bears about the same relation to true Christian love, that one of those old treatises appropriately called, 'a Body of Divinity'—a body without a soul—bore to the true Gospel.

In several parishes in England, Visiting Societies have been established under the auspices of the established sect, and lay readers have been appointed to go to the houses and workshops of those, who for various reasons do not attend public worship, and to expound and apply the Scriptures. The various pamphlets which have been called forth by the practical working of this new enterprise are exceedingly interesting. It is on this ground of charity that the various sects frequently come into a collision which might wear off their mutual antipathies. On this ground too, what Charles Lamb called 'the concombry of taught charity,' often finds its rebuke.

These remarks have been suggested to us by a publication entitled, 'Visiting Societies and Lay Readers,' being a Letter addressed to the Lord Bishop of London, by 'Presbyter Catholicus.'

The writer referring to the plea that such charitable efforts have a tendency to narrow the wide interval between the poor and the rich, says,—

"My Lord, excuse the expression, but I cannot help considering this as wretched cant. Why do 'worldly circumstances' sever the different classes of Society? I need not say why. Every man who considers the question will at once find that the evils which cause this separation of classes are of too fatal a character and extended an influence to be remedied by this forced attempt to bring a few individuals of each into occasional contact. The ties by which man and man are united, are not thus eagerly forged. The rich and poor, the employed and unemployed, cannot be restored to their right condition of reciprocal kindness by the intermediation of a lady with a *coal* ticket. * * * The tie of friendly care on the one hand, and of attached dependence on the other, has been gradually loosened. Instead of it there has grown up between master and servant a cold, unsympathising, incommunicable distance; an obstinate, impenetrable reserve, which exists in no other country, which every really Christian heart feels as painful to keep up, and which no one of ordinary good nature could think of maintaining towards a dog or cat, that he happened to come so frequently in contact with. By such a state of things both parties are losers; the master and the mistress perhaps the most. It may be taken as a rule without exception, that the members of a family cannot live long in a state of indifference towards each other. If they are not united by feelings of regard, they will be severed by feelings of enmity. If the master takes no care to attach his domestics by words and acts of kindness, they very soon begin to look upon him with an evil eye; to lose all concern for his interests; and, if they abstain from defrauding him themselves, to rejoice in the success of the cheat by which he is defrauded. It is only latterly that all the links of good feeling between the higher and lower members of the same household have been broken asunder. They used to be bound together by a joint interest in the younger branches of the family.——The school, in which the terms of intercourse that ought properly to subsist between all Christian people were acquired, has been broken up. Protecting and cordial familiarity in the great, dependent and affectionate familiarity in the lowly, are things that no longer exist. In less ostentatious and luxurious times, every man's kindly feelings flowed in their natural course, to his relatives, his neighbors, his tenants, his domestics, his dependents. Now, as communication between distant places has been rendered more easy, they are made to extend over an immense circle of acquaintances. The affections used to descend, like the showers of heaven, comforting and gladdening and fertilizing the plains beneath; they now float lightly over the surface of the level on which they spring, starving everything below, and doing little more than sustain the languid interest of a continually increasing society. What is wanted is the restoration of an humbler, kindlier, freer manner of intercourse between manufacturers and their men, farmers and their laborers, masters of families and their domestic servants; and I cannot understand how any approximation to the attainment of this most desirable state of things is to be made by the occasional call of a strange lady or gentleman on a poor family, with which she or he has no connection whatever."

Here follows a precious specimen of the comfortable consolation which some of our own fanatical religionists are wont to administer on this side of the water. It is an admirable commentary on St. James' words—'Depart in peace, be ye warmed and filled,' &c.

"There is no creature in the world so hard-hearted as the woman who makes charity her business. This morning's scene has annoyed and grieved me very much. I called on poor Mrs. Smart. She cannot have more than a day or two to live. The poor creature was, as usual, on the three chairs placed together, which form her only bed; but sitting up, and in a state of frightful nervous agitation. Her hands were clasped, and pressed tight against her breast. She was rocking herself backwards and forwards, as violently as her weakness would allow; and repeating, with a continually increased rapidity of utterance, till the words became confounded and were scarcely distinguishable—'Oh! Lord! take away my heart of stone and give me a heart of flesh! Oh! Lord! take away my heart of stone and give me a heart of flesh!' Beside her stood a tall, stout, bolt upright woman, securely defended against the winter's cold by an impenetrable mass of shawls and furs, with a face rubicund and shining, and looking as if providence had placed an ample supply of the treasures of this life at her disposal, which she availed herself of in three ample meals a-day, with a pot of porter at each. On my entering the room, the Visitor noticed me with that air of formal and supercilious distance which highly evangelical ladies are apt to exhibit towards those of the clergy whom they condemn as not sufficiently spiritual in their views. Pointing to the poor dying creature, she said, 'A sad sight, sir! a miserable end! No hope, I fear, here!' 'Why, what has happened? There was none of this excitement when I left her this morning.' 'The heart of stone! The heart of stone! No answer to her prayers! No fruit of the spirit! No joy!' 'Oh madam! why do you pass so severe a sentence on our poor sister!' 'Can you consider this anything but a state of reprobation? Where is the heart of flesh! Where is the joy!' 'Joy! madam!' 'What! do you mean to assert, sir, that *joy* is not an indispensable fruit of the spirit!' 'This is really no place or time for religious controversy. When you have finished your visit, I will return to Mrs. Smart.' 'I have done, sir! I am going; pray don't let me drive you away.' And doubling her boa over her double chin, without deigning to look at the poor creature whom she had condemned to everlasting perdition, she stalked out of the room. As soon as the visiting lady left us, I sat down on a box beside poor, ignorant, inoffensive Mrs. Smart, and did my best to tranquillize her. I first induced her to stop the quick, anxious, hysterical repetition of the words which had been put into her mouth. When I had succeeded in this, and she became composed, I explained the nature both of 'a heart of stone' and 'a heart of flesh.' I showed her that the one signified a state of mind which was insensible to all religious impressions; the other a state of mind which was open to such impressions. I, by my questions, led her back through a calm course of self-examination on these important subjects, to the hopeful reliance on God's mercy, through Christ, which she had enjoyed in my previous visits; and then, after reading some prayers from the visitation service, I took my leave of her for to-day."

NEW MODE OF TREATMENT FOR CONSUMPTION.

Every year, at least once or twice, we read in the papers the announcement of some new specific or mode of treatment, for the cure of pulmonary consumption, a disease which thus far has not come under any uniform system of medical prescription. We now read that Dr. Von Herff of Darmstadt has ventured upon the bold step of applying surgery to the treatment of the disease. Having ascertained the precise position of the tubercle or ulcer upon the lung, by a most careful use of the stethoscope, an incision is made through the cavity of the chest directly into the ulcer and its contents are outwardly discharged. The cure is effected by the injection of healing and soothing fluids by a syringe. Very many cases have been treated by Dr. Von Herff, in no one of which has any danger to life resulted, and in several of which a complete cure has been effected.

EPISCOPAL CONVENTION IN PHILADELPHIA.

In our notice of the doings of this Convention last week, we were led into error by a confusion of names. The gentleman whose consecration as Bishop was objected to, was Dr. Francis L. Hawks, not Dr. Cicero S. Hawks. The Convention has adjourned, after a stormy debate, which has fomented the existing elements of discord. The resignation of Bishop Onderdork, of Pennsylvania, was accepted and ratified by the House of Bishops. The nomination of Dr. Hawks, Bishop elect of Mississippi, was sent back to that diocese with the documents containing the charges brought against him.

LIVERMORE'S COMMENTARY IN ENGLAND.

The Commentaries on the Four Gospels, by Rev. Abiel A. Livermore, of Keene, N. H., which we published in this country in two volumes, and have been very extensively circulated and warmly approved, were to be republished in London, in this month. Several copies of the American edition have already been circulated there, and the work was found so acceptable, especially by Sunday School Teachers, that the Committee of the Northern Sunday School Association determined to reprint it in a neat volume, royal 12mo size, (of two volumes in one) at a price less than half the cost of the American edition in London. Where a congregation or Society takes not less than a dozen copies, the volume will be furnished at three shillings sterling. It is gratifying to us to knew that this excellent work, which combines just enough of practical remark with critical learning, has been so well received. It is impossible to calculate its influence in extending the knowledge and love of pure Christianity.

For the Register.

CHRIST CRUCIFIED.

Were it not mournful, it would be amusing, to see how proudly and confidently men undertake to explain the high themes of God's nature and his attributes. If it were not so common in the world, how unspeakably presumptuous it would appear, to hear men saying that God *could not* forgive sin without a satisfaction, and that Jesus *must* have been infinite, or he could not have made that satisfaction. Yet so it is, men are ever puffing themselves up with vain philosophy, neglecting what God has made plain in his word and in his works, and striving after what they fancy is higher knowledge.

Not so did the Apostles. They knew nothing but Jesus Christ and him crucified. That is they bowed humbly to the teachings of Jesus and obeyed him as the king anointed of God, even though they knew that he was a crucified man.

When in the second century, Platonic philosophers were converted to Christianity they were far different from the Apostles, for they were ashamed of their own Master's crucifixion and wiped away the reproach by saying that Jesus was not a crucified man but was the Second God, the Word of God in which they had always believed. And they reproached the unlearned multitude of Christians with not being able to understand the sublime doctrine and for resting content in the knowledge of Jesus Christ and him crucified.

As recently I read these reproaches cast by the inventors of the Trinity upon their unlearned brethren, I thought of our own day. When single Unitarian believers are threatened with damnation for not accepting mysterious doctrines about Christ, let them take upon themselves very joyfully the reproach borne by their brethren in the second century, and by Paul among the Corinthians. Let them say 'we are content to know Jesus Christ and him crucified.' Though a crucified man, he is made to us in his life and words, the power and wisdom of God, to redeem and to sanctify us.' E. N. P.

For the Register.

WEST WORCESTER ASSOCIATION.

This Association of ministers at the west part of the County of Worcester, commends itself to our regard, by its interest and energy in the cause of truth, religion and Sunday Schools. With their semi-annual meetings, they unite the cause of the latter Institution. In the spring of the present year, their semi-annual meeting for this purpose was held at Barre, and was a most interesting and successful one. Last week, on Tuesday, their regular fall meeting, was held at Petersham, another large and thriving agricultural village in that vicinity. By invitation of Rev. Nathaniel Gage, pastor of the Unitarian Society there, it was made a union celebration. This gave additional interest to the occasion, as it united, and brought together, beside the children of his own large School, (200,) the children of the Universalist, the Orthodox and the Methodist Schools. In addition to these, were large delegations of children and Teachers of Unitarian Societies from Barre, Hubbardston, Templeton and other places.

The day was most inclement. The rain poured in torrents; but to evince the deep religious interest which is felt in this section of our Zion, and especially in these public occasions connected with Sunday Schools, it is only necessary to state, that notwithstanding all that was unfavorable in the weather, distance, and other circumstances, the gathering was almost unprecedented. A procession of pupils, teachers, parents and pastors was formed at the Town Hall which proceeded in order and with music to the new, spacious and beautiful Unitarian Church, and filled it in every part, and, though the aisles were furnished with seats and others stood, many could obtain no entrance. Probably 400 children with 600 adults formed this interesting assembly.

An impressive and appropriate prayer offered by Rev. S. Clark of Petersham, music by a large and excellent choir, and an Address by the Agent of the Sunday School Society, Mr. Pray of Boston, to pastors, pupils and parents were the services at the Church. The speaker was amply rewarded for his journey thither by the unbroken, earnest attention of the audience which was given throughout its delivery.

From the Church, the assembly proceeded to the new, spacious and elegant Town Hall, which was decorated for the occasion in a manner which reflects the highest credit upon the ladies of the place for their taste, zeal and hospitality. The Spruce, the Pine, the Evergreen, with native and exotic flowers were combined in varied forms to convert the Hall into a sylvan bower, and the sylvan bower into a magic Hall. The tables were profusely and richly furnished, and after a blessing, the whole number present was abundantly supplied.

After the Collation was over, instead of returning to the Church as contemplated, the audience were addressed in the Hall by Rev. S. Clark, of the Orthodox Society, Petersham; by Rev. C. Bradford of the Unitarian Society, Hubbardston, by Rev. J. Clark of the Methodist Society, Petersham; by Rev. Mr. Wellington of the Unitarian Society at Barre; by Rev. Mr. Coolidge, of the Universalist Society at Petersham, and by Rev. N. Gage of the Unitarian Society, at whose house the Association was convened and most hospitably entertained. The addresses all breathed a delightful spirit, alike fervent, catholic, liberal and spiritual. A good effect must have been produced alike upon the young and the old. A single incident occurred which is worthy of record. As one of the speakers, in a tone of earnestness and melody was congratulating the audience on the *peace* and *union* which signalized the occasion, and which prevailed within, notwithstanding the storm was raging without, the birds, whose cages up to this time had been unnoticed because so ingeniously enwreathed with evergreens and flowers, sent forth their melodious notes as in harmony with the speaker, and when he had ceased, they also ceased, and were heard no more. It seemed like a voice from the unknown bearing testimony to the objects, purposes and feelings of this Christian and union celebration.

L.

For the Register.

A SUNDAY IN ALBANY—NEW UNITARIAN SOCIETY.

To one who visits this city but rarely, its changes from time to time are striking. The last half dozen years have materially altered and improved its exterior aspect. And so they have, in some important respects, its moral visage. The groggeries are still numerous, but not so numerous as formerly. The zealous spirit of reform in this respect, which animates the friends of temperance throughout the country, has done something here, though there is much, very much, yet to be done. And there is also a reform in another respect. There is an increased quiet on the *Sabbath*, very observable and gratifying, in comparison with former years, especially about the wharves and boat landings.

The religious aspects of the place, churches, &c., are mostly the same as in former years. Calvinism is still enthroned here—perhaps not in all its ancient sternness and exclusiveness, but quite sufficiently forbidding and exclusive still,—especially as it is a faith which claims to be founded upon the Gospel, the glad tidings, and takes all its authority from that benignant Master and Teacher whose whole life and spirit were love. But the religious features of the place, though *mostly* the same, I rejoice to say, are not *wholly* so. There has been one notable change. The Unitarian Christian, formerly without sympathy, or any religious teaching according to his taste or reason, or in any degree answering to the cravings of his spiritual nature, —has now a place of worship, a Sabbath home. The religious services of the Society have been held, for some time past, in the City Hall, a central and commodious place, but from the fact of its being devoted principally to secular uses, not likely to be attractive to the citizens generally, or to be sought by strangers. On the last Lord's day (13th inst.) the writer temporarily sojourning in the place, sought out this little band of Unitarian brethren,—adherents of a simple and scriptural faith. He there found an earnest and devoted company of worshippers, highly respectable in number and character.—The services by Rev. H. F. Harrington, the young pastor elect, were characterized by seriousness, fervor and ability; and both in substance and manner were edifying and attractive. The morning discourse was purely practical; that of the evening, which was to a large and more mixed audience, was both practical and doctrinal, the practical part impressive and winning, the doctrinal part decided, sound, but persuasive, kind, and adapted to allay prejudice and to encourage freedom and independence of inquiry and opinion.

The writer has pleasure in referring to the encouraging prospects of this Society, now about to enter their new place of worship. At an expense of about nine thousand dollars, they have been able to purchase and refit a house of worship, centrally situated, in Division street, formerly used by the Methodists. The interior is on a plan of great simplicity and neatness, and is to be painted throughout in fresco. The ceiling is already completed with beautiful effect. It is gratifying to be able to state, that in the midst of their efforts and struggles of a financial kind, they have received unexpected aid and strength by a legacy of *five thousand dollars*, from a wealthy gentleman of that city, recently deceased. This promises, with other aid received, to bring them into their new house free of debt, a very important circumstance to every new Society, in their prospects of permanency and progress. But separately from this circumstance there is perceivable in this Society, though few in numbers, unquestionable elements of progress in themselves;—union and faithful co-operation, and in both sexes energy and Christian devotedness. May the blessing of heaven attend them, both pastor and people, and give them the fulfilment of their most sanguine hopes.

Newburg and Fishkill Landing. The places here named are on opposite banks of the Hudson, about sixty miles above New York city. Fishkill, on the East Bank, has a few devoted Unitarians. They have formerly enjoyed the ministrations of Rev. Mr. Turner, who, by his sound and valuable instructions, edified and strengthened those who would listen to his teachings,—and by the pure and excellent Christian example of his daily life, left a salutary and not soon to be effaced impression on the minds of those who could not fail to be influenced and taught by *this*, though they would listen to *none other* of his teachings. But the burden of his support was borne mostly by only four or five persons; and, for some time past, they have only had occasional preaching. On the opposite, or western bank of the river, in the settlement of Newburg, there are a few families of like precious faith, who are desirous of uniting with their friends on the Fishkill side in the support of regular religious services. A respectable subscription has been already obtained, and it is hoped that they may ere long enjoy again their former privileges of stated Christian worship.

R.

NEW PUBLICATIONS.

Essays: Second Series. By R. W. Emerson, Boston: James Munroe & Co.: 12mo. pp. 313.

This beautifully printed and most enticing volume contains a Lecture delivered by the author at Amory Hall, on New England Reformers, and eight Essays under the following titles; The Poet: Experience: Character: Manners: Gifts: Nature: Politics. Nominalist and Realist. Each Essay indeed contains some passages which might be put under either of those titles, and we are not sure that we should have detected any great incongruity had the author distributed the titles differently, or given them to us to affix at our pleasure to the several Essays. In reading the Essay on the Poet, which is the least lucid, we were tempted to give over the volume as too deep for us, fearing that the author's peculiarities had so increased upon him that his style needed a key as much as the Mexican picture writing. But even this Essay shoots forth gleams of the most brilliant and radiant light. Some of the other Essays are perfectly intelligible and refresh the spirit with a kindling of some dormant sensibilities. The Essay entitled Politics is an exquisite piece of writing, with not a few sententious apothegms and profound utterances of world-wide truth. Throughout the volume, when least expected, passages of a truly Baconian splendor break forth upon us, and prove the author to be one of those rare visitants among our library shelves who can add to the number of thoughts which are in the world. There are some passages which need interpretation. Indeed the book must be read as the ox in the pasture takes his food, biting and *partially* swallowing the grass at one quick motion, and then calling back each mouthful again, to bring it into a digestible state by slow and considerate chewing, for it is not too late then to rid himself of thistles and weeds. Notwithstanding the well understood position of Mr. Emerson as regards religious systems and institutions, there is a reverence of soul and a sanctity of thought in his volume, which all the historical faith in Christendom might fail to impart. He has no sympathy with the rude violence and the antagonistic self-conceit of our modern reformers, whom even their own pleadings for philanthropy and humanity, have shown to lack the grace of soul which alone can make a winning example, much more make that example effective in a holy cause that is opposed. We believe that Mr. Emerson's new volume will effect in a measure the high object which alone he can seek by coming again before the public.

Notes on Cuba, containing an account of its Discovery and Early History; a description of the face of the country, its population, resources and wealth, its institutions, and the manners and customs of its inhabitants; with directions to travellers visiting the Island; by a Physician. Boston, James Munroe & Co., 1844: 12mo, pp. 359.

The main purpose of this volume is to serve as a guide and a companion to invalids, travellers and others who may visit Cuba. There is no other work of this character in the English language, nor in any language is there a book which embraces the information which is contained in this. The directions to travellers for their guidance, comfort and conduct, are very full, and we may add, very necessary. Then we have a methodical arrangement of matter which presents us with a complete and exceedingly interesting narrative, seeming to anticipate every question, and to draw a full picture of the country, of its inhabitants, their employments and characteristics. The towns upon the island, with its general scenery, curiosities and striking objects, are described in full. The history, the geology, the government and commerce of the island, are noticed at length, and present the results of an evidently laborious investigation, and a faithful use of the eyes. The resources which a traveller or visiter will find for occupying his time, or for amusing himself, have their full share of space. The whole volume, coming from a source which stamps it with a high authority, is a valuable addition to our libraries, and will be much prized by those who read it.

The Mourner's Chaplet: an Offering of Sympathy for Bereaved Friends. Selected from American Poets by John Keese. Boston: Gould, Kendall & Lincoln. 32mo. pp. 128.

This is one of those exquisite little gems of literature which are truly pocket volumes, books which may be covered by the hand, and carried with us in all places. The selection has a holy and comforting tie to bind together its precious words of truth. It will be found to contain some of the most impressive and beautiful pieces which have been called forth from the hearts of mourners in their sincerest hours, and as such it will be a treasure to many more hearts.

Integrity: a Tale by Mrs. Hofland, author of Decision, Self-Denial, &c. Boston: Jordan, Swift & Wiley. 12mo. pp 155.

This is the season most propitious for the publication of all good books, especially of those designed for children. Mrs. Hofland has long been a favorite with the young, and parents may always trust the moral of her stories.

The Active Christian. From the Writings of John Harris, D. D., author of 'Mammon,' 'The Great Commission,' 'The Great Teacher,' &c. Boston: Gould, Kendall & Lincoln: 1844. 32mo. pp128.

This selection from the writings of Dr. Harris, contains three pieces of a character to inspire Christian sentiments, and to prompt to Christian deeds. They are entitled, 'The Witnessing Church;' Christian Excellence;' and 'Means of Usefulness.'

Messrs. Jordan, Swift & Wiley are the Agents in this city, for the 'Quarterly Review of the American Protestant Association,' which is edited by Rufus W. Griswold, and published at Philadelphia. The object of this Magazine is to acquaint the mass of Protestant readers with the system, policy, doctrines and discipline of the Roman Catholic Church, to expose its unscriptural character, to trace its history of iniquity, as far as it has been an engine of civil and social oppression, and to show its hostility to Christian liberty. The number for October contains eight articles all on subjects allied to this great theme. Among these an article on the 'Celibacy of the Clergy' is the most laborious and thorough. From a perusal of the several numbers of this review, we should be led to suppose that it would provoke the most bitter hostility of Roman Catholics, and it frequently affords indications of a spirit which we cannot commend.

The following lines were suggested by the inscription on the Monument to Rev. Dr. Channing, which we lately copied:—

CHANNING'S MONUMENT.

His *name* alone is eulogy complete,
Nor can an *epitaph* exalt his fame,
Succeeding ages will that name repeat,
And truths, revealed to him, with joy proclaim.

We said with tears 'how hath the mighty one
Departed in the noon-tide of his day!'
We felt as if the setting of a sun
Had left in shadow life's perplexing way!

Oh, who shall say, that lofty spirit fled,
And left *no sign* to guide our steps aright!
His shining path our wayward feet may tread,
Made brighter by his own benignant light.

We are the reapers in a plenteous field,
White with a harvest which his hands prepared,
Blessings must follow him that hath revealed
So rich a feast by countless spirits shared!

While grateful hearts and reverential hands
Have reared a lofty tablet to his fame,
Old ocean's wastes,—the earth's divided lands,
Have heard the echo of his deathless name!

Boston, Oct. 1844. H. J. W.

DIVINITY SCHOOL AT CAMBRIDGE.

It appears from the Catalogue, which is recently published, that the number of students in this School is now thirty-eight; a larger number than has heretofore belonged to it at any one time.

As there has been some difference of opinion in regard to the expenses of a student in this school, it may be well to state what they are. The whole charge for rent, furniture, care of rooms, instruction, and use of all the text books, except the Hebrew Bible and Greek Testament, amounts to $66 annually. Board may be had in the College Commons for $1 75 per week, or at $2 in private boarding houses. Some students, however, board themselves in their rooms for $1 per week. Reckoning board at $1 75 per week, the expense for a year, or 40 weeks of term time, will be,

Board,	$70 00
Rent, instruction, &c.	66 00
Fuel, oil and washing may amount to	25 00
	$161 00

To which is to be added the expense of clothing, &c., which every one can estimate for himself.

To help defray the expenses of indigent students, there are funds, from which about $130 dollars a year can be given to each of 14 students. There can be no doubt, moreover, of the readiness of the churches to provide for a larger number. The students are allowed to keep school 10 or 12 weeks in the winter, in which about $50 may be earned.

From this statement, it may be perceived that no one who feels called to prepare himself for the ministry, has reason to be deterred from coming to the institution in Cambridge by the fear of the necessary expenses.

The qualifications for admission to this institution are as follows:—

'Candidates for admission are expected to present themselves on the Friday after Commencement. If unknown to the Faculty, they are to produce testimonials to their moral and serious character. Candidates, not Bachelors of Arts, will be examined in Latin and Greek Grammar, Virgil, Cicero's Select Orations, Sallust, Felton's Greek Reader, the first four books of Xenophon's Anabasis, the first book of Herodotus, or the two first books of Xenophon's Memorabilia, Locke's Essay, Stewart's Element's of the Philosophy of Mind, Paley's Moral Philosophy, and Jouffroy's Introduction to Ethics, Butler's Analogy, and some approved compendium of Logic, Rhetoric, and Geography. Whateley's Rhetoric and Logic are preferred.

Candidates for admission to an advanced standing must have been engaged in the study of Theology as long as the class into which they propose to be received; and pass an examination in the studies which that class has pursued.

Students are required to reside in or near Divinity College.

The course of instruction comprises Lectures, Recitations, and other exercises, on all the subjects usually included in a system of Theological Education;—Hebrew, the Criticism and Interpretation of the Scriptures, Natural Religion, Evidences of Revealed Religion, Systematic Theology, Christian Ethics, Church History, Church Polity, the Composition and Delivery of Sermons, and the Duties of the Pastoral Office. The members of the two upper classes have a weekly exercise in the practice of Extemporaneous Speaking, and the members of the Senior Class preach in the village church during the summer term.

Students are entitled to receive instruction from the Instructor in the German Language, and to be present at all public lectures of the University.

It if considered of great importance that those who enter the School should be present at the beginning of the first term.

IMPORTANT DECISION.

The following paragraph which we extract rom the Boston Recorder, makes reference to a natter concerning which we have seen no other otice. Will any of our readers, who may be equainted with the particulars of the case oblige s by throwing some light on the matter?

'A few years since a division occurred among he Lutherans in the State of New York, not unlike the division of the Congregationalists in his State some thirty years since, when Unitaianism first openly organized itself against the octrines held by our Puritan fathers. The latform of the original Lutheran churches in his country, is, the Augsburg Confession of aith—embodying the great doctrines of the Reformation. From this platform, some ministers and congregations have seceded, and formed distinct body under the name of the Frankean Synod. The r right to do this none have ever alled in question. For their Unitarianism, they re responsible only to God. But not satisfied with secession alone, they have claimed the hurches and property of the original body.— Their claims have been tested in the court of Chancery; and after a delay of several years, he Assist. Vice Chancellor, Hon. L. H. Sandford, has decided in the name of the court, that the defendants and adherents of the Frankean Synod be removed as Trustees—from the Lutheran churches of St. Peters and St. Johns in Sharon and others—and the property applied to he support of the Lutheran tenets, according to he Augsburg Confession of Faith.' Cost charged on the defendants. This is equitable, nd honorable to the courts of New York.

AMERICAN UNITARIAN ASSOCIATION.

The Treasurer acknowledges the receipt of he following sums, viz:

From Dea. Draper, of Wayland, for Western Missions,	$ 10 00
From the Ladies of Rev. Dr. Field's Society in Weston,	83 05
From the Auxiliary Association in Rev. Mr. Putnam's Society, Roxbury,	76 00
From the Auxiliary Association in South Scituate,	4 00
From the Auxiliary Association in Mendon,	4 00
From the Auxiliary Association in Ashby for 1843,	4 00
From the Auxiliary Association in Ashby for 1844,	14 00
From Ladies' Benevolent Society in Hampton Falls, N. H.,	15 00
From a Lady in Rev. Mr. Osgood's Society in Providence,	20 00
From the Auxiliary Association in Walpole,	19 00
From Joshua Stetson, Jr. of Walpole,	6 00
From the Auxiliary Association in Shirley,	9 00

SUNDAY SCHOOL SOCIETY.

The Treasurer of the Sunday School Society cknowledges the receipt of Ten Dollars from he Ladies' Benevolent Circle connected with lev. Nathaniel Whitman's Society, East ridgewater (by Miss Harriet Kingman their ecretary,) to constitute him a Life member of he Sunday Schoo! Society, and as a 'trifling estimonial of their regard for their pastor.'

Also, from the Sunday School in Petersham onnected with the Society of which Rev. Naaniel Gage is pastor, of Five Dollars, as a ontribution to the funds of the Agency.

HONORING PARENTS.

As a stranger went into the churchyard of a retty village, he beheld three children at a ewly-made grave. A boy about ten years of ge was busily engaged in placing plants of turf bout it, whilst a girl, who appeared a year or wo younger, held in her arpon a few roots of ild flowers. The third child, still younger, as sitting on the grass, watching with thoughtl look, the movements of the other two. They ore pieces of crape on their straw hats, and a w other signs of mourning, such as are sometes worn by the poor who struggle between heir poverty and their afflictions.

The girl soon began planting some of her vild flowers around the head of the grave, then the stranger addressed them:

"Whose grave is this, children, about which ou are so busily engaged?"

"Mother's grave, sir," said the boy.

"And did your father send you to place these lowers around your mother's grave?"

"No, sir, father lies here too, and little Willy nd sister Jane."

"When did they die?"

"Mother was buried fortnight yesterday, sir, nt father died last winter, they all lie here.'

"Then who told you to do this?"

"Nobody, sir," replied the girl.

"Why, then, do you do it?"

They appeared at a loss for an answer; but he stranger looked so kindly at them that at ength the eldest replied, as the tears started nto his eyes, "O we did love them, sir."

"Then you put these grass turfs and wildlowers around where your parents are laid, because you love them?"

"Yes sir," they all eagerly replied.

What can be more beautiful than such an exhibition of children honoring the memory of departed parents! Reader, are you an orphan? never forget the dear parents who loved and cherished you in your infant days. Ever remember their parental kindness. Honor their memory by doing those things which you know would please them were they now alive; by a particular regard to their dying commands; and by carrying on their plans of usefulness. Are your parents still spared to you? Ever treat them as you will wish you had done, when you stand a lonely orphan at their graves. How will a remembrance of kind and affectionate conduct towards those departed friends, then help to soothe your grief and heal your wounded heart. [Well Spring.

Pride and Poverty. There are hundreds of families that have no small income, and yet are poor—and will remain so for life, unless they turn over a new leaf and live as they ought.—The members of such families are proud and extravagant, and expend a large amount to keep up appearances, and continue in the ranks of fashion. We can point to many such people, who might now be in independent circumstances, were it not for their pride. The children in such families are furnished with everything to gratify their folly, as if the outward appearances were a sure guarantee of their respectability and future success. If there is anything we despise it is the union of pride and poverty—the keeping up of appearances to the sacrifice of comfort and health. The money that has been expended by such persons for the last two or three years, if taken proper care of, would now place them in comfortable circumstances, if not be sufficient to purchase dwellings to shelter them in the decline of life.

Love and Immortality. Amid the many signs of that immortality of which our nature is so conscious, none has the certainty, the conviction, of affection: we feel that love, which is stronger and better than life, was made to outlast it. In the memory that survives the lost and the dear, we have mute evidence of a power over the grave: and religion, while it holds forth the assurance of a blessed re-union, is acknowledged and answered from our own heart.—We stand beside the tomb, but we look beyond it—and sorrow is as the angel that sits at the gates of heaven.

Re-Baptizing. The Christian Herald states that Rev. F. G. Brown, late pastor of the Baptist church in Portsmouth, N. H., was re-baptized in N. Bedford last week, as a preparation for the advent and end of the world, 22d of Oct.

London and Paris. Professor Durbin, in his work on Europe, says that the first impression of London, is usually wonder at its immensity. When the stranger first leaves the river, and plunges into the thronged streets, he absolutely becomes dizzy in the whirl of busy life around him. Men sweep by him in masses.—At times, the way seems wedged with them.—Wagons, carts, omnibusses, hacks and coaches block up the avenues, and make it quite an enterprise to cross them. Every day, says Professor D., my amazement increased at the extent, the activity, the wealth of London. The impression was totally different from that of Paris. The French capital strikes one as the seat of human enjoyment. We find the art of life, so far as mere physical good is concerned, in perfection there. No wish need be ungratified. Your taste may be indulged with the finest music, the most fascinating spectacles, the most splendid works of art in the world.—You may eat and drink when and where you please. In half an hour, almost any delicacy that earth has produced or art invented, is set before you. You may spend days and weeks in visiting her museums, her hospitals, her gardens, her cemeteries, her libraries, her palaces, and yet remain unsatisfied.

In London, every thing is different. Men are active, but it is in pursuit of wealth. In general, they do not seem to enjoy life. The arts are cultivated to a small extent by a small class of society, while the mass seem hardly to know that arts exist. Except a few lions—the docks, the tunnel, Westminster Abbey, &c. nearly every thing that the city has to shew a stranger, can be seen as you ride along the streets. When you leave Paris, you have just begun to enjoy it, and would like to return again. You leave London, convinced indeed of its vastness and wealth, but tired of gazing at its dingy buildings and thronged streets, and satisfied without another visit.

France. The *Journal du Cher* publishes the following speech, purporting to have been recently addressed by the king to M. Larochefoucauld Liancourt, who presented to him as president of the Society of Christian Morality, various addresses forwarded to him by the English and American Societies for the Preservation of Peace—"I am happy to receive these addresses, and feel particularly gratified to find that our American friends should do justice to the pains I have taken to maintain the general peace of Europe. There is no advantage in making war, even when a nation has attained the object for which it has fought, because ultimately the losses are always greater than the gains. I have ever professed that principle; when I was in America, forty years ago, I was often asked to propose toasts at public dinners, and I almost invariably expressed the wish that universal and permanent peace should exist among all nations. I was then exiled from my country, and my anxious desire was that it should enjoy peace and happiness. This is what caused me to adopt that salutary precept. I could not then foresee that I should be called upon one day to exert my influence and act myself in favor of my great cause. May the Almighty accord me the maintenance of peace. War appears to me a malediction; and war in Europe, between civilized nations, I regard as an absurdity: if the smaller states desired it we should prevent them; and as peace between the great Powers becomes daily more consolidated, I hope, if I live a few years longer, that a general war in Europe will have become impossible." This speech has been severely criticised by some portions of the French press.

Quicksilver from China. This metal so extensively employed in medicine, in the amalgamation of the noble metals, in water gilding, the making of vermilion, the silvering of looking glasses, the filling of barometer and thermometer tubes, &c., has hitherto been imported chiefly from Spain, Germany and Peru. Now, however, there is a prospect of its being obtained from China, some of the provinces of which have been long known to yield it in considerable abundance. One of the main novelties in the Chinese import consists in the mode of package, the metal being simply poured into a piece of bamboo, about a foot long and three inches thick, having each end firmly closed with rosin.—This rude form of package is found quite as serviceable as the iron bottle in which mercury is usually brought, while it is lighter, and in every way more convenient for shipment. Specimens were recently shown in the London market, and from the remunerating prices which they brought, it is expected that renewed shipments of the article to Europe will take place on an extensive scale.

[Bombay Times.

Silk Culture. The Second Annual Convention of Silk Culturists and Manufacturers, was held in New York on Wednesday last. It was stated that in a little town in the West, called Glovesville, Gloves of the value of from $300,000 to $500,000 were annually made, and this manufacture at that place consumed in the same period $10,000 worth of American Silk. The same quantity of Italian Silk was formerly used. A communication from Myndert Van Schaich was received, enclosing $1000 to be distributed at $100 a year, for the best piece of manufactured silk. The communication spoke of the writer's conviction that in a short time the silk manufacture of this country would rise to $20,000,000 annually, and alluded to the acknowledged fact, that American silk was superior and made less waste in reeling from the cocoon than any other. The facts were admitted by persons perfectly conversant with silk culture.

Value of exports to foreign countries from the port of Boston, for the week ending Saturday, Oct. 12, 1844:

In seventeen American Vessels.

Domestic Products,	$136,062
Foreign do	1,925
Total in American vessels,	$137,987

In twenty British Vessels.

Domestic Products	$4792
Foreign do	984
Total in foreign vessels,	5776,
Total value of exports,	$143,763

[Post.

Admirably executed counterfeits of British Sovereigns, about half the value of standard gold, have been detected at London. The imitation of the coin is so perfect as to have deceived the die sinker himself, and its execution altogether is of such a quality as to excite the most intense interest and anxiety in all who have seen it.

Since January 1st the receipts upon the Norwich and Worcester railroad have been $ 163,583 against $ 109,390 in the same time for 1845; increase $ 54,743, or 50 per cent.

Revenue from Customs. The following are the receipts from the customs for the port of Baltimore for the last eight months, up to the first of September:—January $ 47,541; February $ 105,276 57; March $ 58,989 08; April $ 100,828 08; May $ 77,316 14; June $ 74,224 78; July $ 158,821 22; August 96,000. Total, $ 718,996 87.

Harvard University. The catalogue of this ancient and flourishing institution, (just published) contains the names of 154 law students, 153 medical do., 38 theological, 12 resident graduates, 59 seniors, 66 juniors, 71 sophs., and 56 freshmen. Total 609. The library contains 46,000 volumes.

American Bible Society. The issues from the depository for the last five months, have been upwards of 40,000 copies per month. Bibles of the smallest size neatly bound, are now furnished at *twenty-five cents*, and testaments at *six cents!* Besides gratuitous supplies for multitudes in our own country, the society has the last year made foreign grants to the amount of $23,000.

Mormonism has made considerable progress in Scotland. At a meeting of the faithful in Glasgow last month, some 500 were present, all in mourning, for the prophet, Joe Smith. The Scotch Mormon conference embraces eighteen churches.

FOREIGN INTELLIGENCE.

The British Steamer Acadia arrived here on Sunday afternoon, bringing 68 passengers from Liverpool.

The overland mail reached London on the 2d inst., with intelligence from china to the 21st of June. The most prominent feature in the intelligence, says the European Times, is that of a treaty concluded between the United States and the Celestial Empire, based upon the same principle as dictated that between England and China—in which America will enjoy all the advantages which Great Britain, by her arms, secured, after an immense outlay of blood and treasure. The substance of this news is said to have been received through the medium of a private letter.

The London Times gives currency to a rumor that the British Cabinet propose excluding from the honors of the court and the complimentary dinners of the ministers, all the ambassadors and other representatives of foreign nations, whose governments have not sustained, in England, their pecuniary engagements with their creditors. Is it on this account, asks the European Times, that Mr. Everett, the American minister, is said to have solicited his recall?

The United States Government has no engagements with its creditors in England or elsewhere, which are not faithfully and punctually fulfilled. Such a regulation as that above imagined, if it could be supposed that any such is in the contemplation of the British Government, would not apply to the Minister of this country. The suggestion, therefore, that Mr. Everett has on this account solicited his recall, is manifestly groundless.

In the English manufacturing districts the foreign demand had fallen off; but the home demand, always much the most important was very large.

The Paris *Siecle* states that envoys from the Republic of Nicaragua were at Paris, who have officially proposed to M. Guizot to place that State under the protectorate of France. Compliance with the demand is urged in the strongest terms; but a refusal is predicted from the alleged habitual deference shown by the Minister to the wishes of the British Government.

Rumors exist that a new treaty has been entered into between Brazil and England. This intelligence may or may not be correct; but the news which arrived by the last packet is of a very dubious character—so dubious that little reliance is placed upon the intelligence.

The Great Britain steamship is on the eve of being relieved from her confinement in Bristol dock.

The receipts of the Repeal Rent, as announced at the weekly meetings of the Association, are diminishing. For the week ending Sept. 30, they amounted to £349,18s.; for the week previous, to £600,12s,6d.

The effective military force in Ireland on the 1st inst., including cavalry, infantry and artillery, was 26,000 men.

The rumor that the port of Suez had been ceded to England is formally contradicted. A late letter from Alexandria states that Mr. Bourne was in constant communication with the Egyptian Government to complete the arrangements for the transit through Egypt of the India mails, but it appears that he is progressing very slowly, and up to this time nothing decisive has been done.

The Prince de Joinville reached Paris on the 1st inst., having left Cadiz on the 22d ult., after receiving the last accounts relative to the evacuation of the island of Mogador, which was terminated on the 16th. Previous to his departure, the Prince had regulated the order in which the ships of the line, and other vessels composing the squadron placed under his command, should sail for Toulon.

London Money Market, Oct. 3d, 1 P. M. The English funds are firm to-day at advanced prices, purchases being freely made both by speculators and investors. From 100 1-4 to 3-8 Consols for money and account have advanced to 100 3-8 to 1-2. Exchequer Bills continue good and steady at 74s. to 76s. pm.—Money is very easy in the market, and there appears to be no probability of decrease in the supply.

In foreign securities little or no alteration has taken place in quotations. Prices are flat, with a small amount of business, and the jobbers show little inclination to increase their operations.

Sale of Guano. Since our last, two cargoes of Ichaboe have arrived at this port. One of them was offered by auction on Thursday, when the first lot sold at £6 5s., and the remainder were taken in for want of buyers. The sales of the week are about 100 tons, at £6 2s. 6d. to £6 5s., chiefly at the latter price. For delivery the first three months of next year, several cargoes have been sold at £6 to £6 2s. 6d. The Wave has arrived at the Clyde with a cargo from Mercury Island, the quality of which appears equal to that of Ichaboe.

American Cheese. At a meeting of the South Derbyshire Agricultural Society, on Saturday week, Mr. Colville, M. P., who filled the chair, drew the attention of the farmers to the American cheese, for the purpose of calming their fears. He showed that, although the import of American cheese had considerably increased, it had driven the Dutch cheese out of the market. He produced a table which showed that from 1831 to 1840, the importation from America had fluctuated, without any regularity, between nothing and 50 hundred weight; from Holland or Belgium the importation had increased, in the same period, from 133,397 hundred'weight to 224,957 hundred weight; from other European countries the supply had remained insignificant and nearly stationary—1,049 in 1831, 1,464 in 1840; the aggregate importations had advanced from 134,459 in 1831 to 226,462 in 1840. The last figures of the table we take as they stand: they shew the imports of cheese, in hundredweights, from the places named for the last three years.

Year.	America.	Europe.	Total.
1841	15,154	254,995	270,149
1842	14,098	165,614	179,748
1543	42,312	136,998	179,389

The importation of cheese had decreased during the last ten years by nearly 32,000 hundredweight, while the population has increased by 2,300,000 mouths.

Sale of American Hay. On Wednesday last a sale of American hay, per the Liverpool, from New York, took place on the north quay of the Waterloo Dock. The attendance was not numerous, though the bidding was, on the whole, tolerably spirited. The quantity offered was 210 bales, divided, for the convenience of purchasers, into 21 lots, of 10 bales each. The first lot went off at 7 1-2d. per stone; the next seventeen were knocked down at 7d., and the three remaining lots at 7 1-4. Tare was allowed at the rate of 25lbs. per bale; and parties were to remove their purchasers on the day of sale. It was stated that there had been a loss by sale of from 30 to 40 per cent. Another sale of American hay took place on Friday last, in the metropolis. There, as here, the hay was not permitted to enter a bonded ware-house, owing to its being a combustible matter, which, in case of fire occurring from spontaneous ignition or otherwise, would vitiate the insurance policy. [Wilmer and Smith's Times.

Sale of American Hops. A parcel of thirteen bales of American hops was offered by auction on Tuesday last, for which £6 was paid. They were subsequently sold at £7 per cwt., less the duty, for export, the duty, $4 14s 6d, being prohibatory for home use.

Take care of your Chimneys! It is a fact that the kreosote created by burning wood in an "Air Tight Stove," will destroy the chimney by decomposing the mortar with which the bricks are cemented together. The kreosote acts upon the lime of the mortar, and entirely changes its nature. The writer of this has seen chimneys which have been ruined by using these Stoves. In some cases where the chimney came in contact with the outer wall of the house, the bricks have fallen out, making a hole through both chimney and wall. [New Bedford Bulletin.

Thanksgiving in Connecticut. His Excellency Governor Baldwin, of Connecticut, has appointed Thursday, the 28th of November next, to be observed in that State as a day of public thanksgiving and praise.

The same festival is appointed to be observed in New Hampshire on the 14th of November.

In Kentucky it was observed, for the first time we believe, on the 26th of September last; and in South Carolina, on the 3d inst.

Manufactures of Pennsylvania. Thomas Williams Esq., of Pittsburgh, has given some statistical items showing the value of manufactures in that State.

He says, "the annual product of the manufacturing industry of Pennsylvania in 1840 was estimated at upwards of forty-four millions, and of this the article of iron alone was computed in 1842 at $9,804,930. There were at that time in Pennsylvania 210 furnaces and 177 forges, rolling-mils, &c., producing 178,371 tons and employing 16,664 persons, with families amounting to 82,350, in all nearly 100,000; consuming 2,450,531 bushels of grain, and 10,380,396 pounds of beef and pork, valued at $2,669,443, and of hay and straw $485,000; making a total of $3,154,443, without including smaller articles.

Mr. Williams says it has been ascertained from the late census that there were in the United States in 1840, 791,545 persons employed in manufactures and the mechanic arts. Allowing to each of these a family of three individuals only, we have 3,166,180 persons dependent for their subsistence upon this branch of industry. Each of these persons it is calculated, will consume, of the products of the soil, not less than twelve and a half cents worth per day, making for the whole year $144,456,962. By the like computation, the iron business alone, allowing one more individual to family, because it employs none others than able bodied men, would consume, of the breadstuffs of the farmer alone, $11,726,730 per annum."

Buffalo, Oct. 16. An unusual excitement is now prevailing in this city and vicinity, among the believers in the second advent. Meetings are held day and night, at which all kinds of extravagant exhortation and appeal are made, and the numerous instances of downright credulity and fanatical proceedings daily recorded are lamentable. To crown all, the officiating elder, the Rev. Charles Fitch, died suddenly to-day. He was formerly a Presbyterian clergyman at Cleveland. A short time since Mr. Fitch baptised several of his followers at Rochester. At the ceremony he took a severe cold, which carried him off thus precipitately. The Rev. Mr. Gallatin formerly a Baptist clergyman here, is named as one of the followers of this mar, and will preach his funeral sermon.

Tremendous Gale at Buffalo—*Great loss of property and awful destruction of life.* Late on Friday night, after a heavy rain, the wind suddenly shifted to the north, and blowed a hurricane, to the immense damage of property and loss of life. The U. S. steamer Albert, the steamboat Chautauque and many others, were driven ashore. Three men and a boy were washed overboard from the St. Louis and drowned; she had 3 or 400 passengers. More than seventy canal boats were driven ashore at the distance of a mile from the canal, and sail vessels on the lake were more or less damaged. The Commercial Advertiser says the massive stone pier that protects the harbor is seriously injured for many rods in length. The whole extent of wharfage from the ship canal to the foot of Illinois street, is much damaged, and in many places totally destroyed. Of course, a large amount of property, salt, &c., lying on the wharves, is lost. The whole of the lower floors of the warehouses on the harbor have been submerged, and the property therein stored of course much injured.

Roop's white lead factory, a new establishment, in which some $20,000 had been invested, is utterly demolished. Kingman's three brick stores, foot of Court st., not quite completed, all in ruins. The brick building partially erected by the Niagara Falls R. R. Co. for a depot near Court st., is a mass of ruins. Four frame cottages, belonging to C. C. Bristol, near Wilkeson's foundry, all destroyed, as are also all the frame cottages and dwellings on both sides of the canal, from Mechanic's st., to the city line, some thirty or forty in number. Wellman's cooperage and Van Slyke & Co.'s boat-yard, in the same vicinity, are all gone, including timber, and tools and steaming apparatus. Graves & Co.'s rope walk, a total loss. Mead's new brick dwelling on Court st., and some thirty small dwellings occupied by persons employed in Wilkeson's foundry, all washed away or blown over. A hat factory near the canal, two frame buildings on Jackson street, Guthrie & Benson's planing establishment and soap factory adjoining, on the canal, are also gone. On the peninsula, between the lake and harbor, several small wooden buildings and a large number of cattle were swept away. Many of the warehouses along the harbor were considerably injured in their roofs, but the massive strength of the bodies of those buildings enabled them to resist the gale. The water rose seven feet in the glass works of P. Hodge & Co., and destroyed a large amount of stock and ware on hand.

The new brick store, nearly completed, belonging to F. C. Hatch, corner of Exchange and Washington, is totally destroyed. The new brick and wooden buildings, each 103 by 56 feet, recently erected by the Attica and Buffalo Railroad Co., adjoining the railroad on Chicago street, are utterly destroyed, scarcely a vestige being left. Bush's new morocco factory, a large wooden building just completed, has been lifted from its substantial stone foundation, which is partially destroyed, and is much injured.

A part of the brick dwelling on South Division street, belonging to J. B. Dubois, blew down and crushed the adjoining wood cottage belonging to M. W. Dayton. The escape of Mr. Dayton and family was providential. Alarmed by the severity of the gale, he and his family arose, and had just left their beds when the chimneys and part of the wall of the adjoining building fell and crushed the rooms and beds they had just left. The battlements on the Methodist church are down, and the steeple of the Park church is much injured and ready to fall. McCulloch's brewery at the Hydraulics is unroofed.

In several instances small dwellings filled with inmates floated across the flats, their shrieks, vainly imploring assistance, mingling with the wild howl of the tempest. Many of these unhappy creatures perished before help could be given.

The Attica and Buffalo railroad track, from the distance of nearly half a mile from the depot, is completely broken up. The company fortunately had a car or two at the engine house at the hydraulics, with which they were able to send out the passengers this morning. The cars will start from the hydraulics for two or three days until the track is repaired.

But the most deplorable effect of the gale is the destruction of life. How many lives have been destroyed it is impossible as yet to ascertain. Twenty-five bodies of men, women and children have been recovered and taken to the court house for identification by relations and friends. The bodies of five children in one wagon have just passed our office. Sixteen persons, men, women and children, are missing from Wilkeson's foundry. Two servant girls employed at Hoff's hotel, slept in the basement. The sidewalk fell in and filled the room with water before they could escape. Both were drowned; their names were Helen Bynum, Irish, and Catharine Redding. Thus far the number of dead ascertained is nine men, ten women and thirteen children—32 in all.

The man who kept the boat-house on the peninsula—we think his name was Gilbert—with his son and a son of the widow Osier, were all drowned. The boat-house keeper and son about daylight attempted to swim across the creek; but were swept down the current.

These are in brief the particulars of this disaster.

The loss of property it is impossible to estimate, but it far exceeds any occasioned by any previous gale. Great numbers of families have lost every thing.

Never did any disaster that has afflicted our city appeal more powerfully to the sympathies of the humane and benevolent. There must be hundreds who are destitute of everything, and no time should be lost in ministering to their distresses. [Buffalo Advertiser.

Bangor Potatoes. An active business is being done in our city, in the shipment of Potatoes. There is an additional call for the white Blue-noses and other fancy potatoes, and prices range accordingly. Chenangoes bring about 20 cents. White Blue noses 23 cents a bushel.—The steamboat took up on her last trip to Boston 5000 bushels. [Bangor Whig.

☞ BOSTON LYCEUM. The Course of Lectures before this Institution will commence at the Odeon, on THURSDAY, Oct 17th, 1844.

The following gentlemen have consented to deliver Lectures during the season:

Hon D. D. Barnard, Albany, N. Y.
Hon William B. Reed, Philadelphia, Pa.
Rev Dr Alex. H. Vinton, Boston.
Hon Robert Rantoul, Jr. "
Rev John O. Chowles, " two Lectures.
Thomas G. Cary, Esq. "
Edwin P. Whipple, Esq. "
Prof. Chas. D. Cleveland, Philadelphia, Pa.
Franklin Dexter, Esq., Boston.
Rev Theodore Parker, Roxbury, Mass.
Joseph M. Wightman, Esq., Boston.
(Two Lectures illustrated by a superb apparatus.)
Rev John Woart, Boston.
Hon Alexander H. Everett. Boston.
Hon Pliny Merrick, Worcester, Mass.
Rev Wm. H. Channing, New York.

The Introductory Lecture of the Course will be delivered on Thursday, Oct 17th, by the Hon D. D. Barnard, and will be accompanied on the same evening, by a Poem, by Nath'l. W. Coffin, Esq. of Boston.

☞ Exercises to commence punctually at 7½ o'clk.

☞ Tickets for the Course (price $2) admitting a gentleman and two ladies, may be obtained at the Bookstore of Wm. D. Ticknor & Co., 135 Washington st. GEORGE BANCROFT, Pres.
JOHN C. PARK, Cor. Sec'y.
F. W. LINCOLN, Jr., Rec. Sec'y. o12

☞ J. B. GOUGH'S BENEFIT. The friends of this able advocate of Total Abstinence propose a benefit to be given him on Monday Evening, at the Tremont Temple, being the second anniversary of his signing the pledge. The exercises will be very interesting.
Admittance 12½ cents.
o26 M. GRANT, Pres. B. T. A. Soc'y.

☞ The FEMALE SAMARITAN SOCIETY will hold their 27th Anniversary on Sunday evening next, at the First Universalist Church in Hanover street. Sermon by Rev Mr Chapin; after which a Collection will be taken in aid of its funds. Services commencing at half past 6 o'clock.

MARRIAGES.

In this city, on Sunday evening, by Rev J. T. Sargent, Mr Charles F. Seffermann to Miss Catharine M. Puttork.

On Tuesday evening, by the same, Mr James Mc Lean to Miss Frances Young.

21st inst, by Rev Dr Parkman, Mr Joseph Murdock to Miss C. D. Smith.

On Sunday, by Rev Mr Skinner, Mr Joseph E. Wadleigh of Brighton, to Miss Lucy S. True.

In Charlestown, 21st inst, by Rev Mr Neale, S. G. Shipley, Esq. of Boston, to Miss A. C. Carter.

In Dracut, by Rev Mr Miles of Lowell, Alpheus R. Brown, Attorney at Law in Lowell, to Miss Caroline B. Varnum, eldest daughter of the late Hon B. F. Varnum of D. Also, by the same, in Lowell, Isaac S. Morse, Attorney at Law, in Lowell, to Miss Eloise La Barte. Also, Frederick Parker, Attorney at Law, in Lowell, to Caroline M. Kimball.

In Cambridge, 17th inst, by Rev Mr Newell, George Ticknor Curtis, Esq. to Miss Mary Oliver, daughter of the Hon Mr Justice Story.

In Haverhill, 17th inst, Mr Isaac Pitman of Boston, to Miss Harriet, daughter of Hon Stephen Minot of H.

In Newburyport, Mr Thomas Lankester to Mrs Sarah M. Davis.

In Stonington, Ct, 14th inst, Rev J. Erskine Edwards of Boston, to Miss Anna R. Phelps of S.

In Gardiner, Me, 16th inst, Dr Martin Gay of Boston, to Miss Eleanor, daughter of Frederic Allen of G.

DEATHS.

In this city, 20th inst, Mr Lemuel F. Hewins, 33, of Sharon.

On Friday evening, Mr Benjamin Abbot, formerly of Marblehead, 77.

20th inst, Miss Sarah Ann Turner, 27.

In Charlestown, 18th inst, Mrs Elizabeth Dennis, 75.

In Roxbury on Friday, Mrs Ann M. Williams, 37.

In Salem, Mr John Sheldon, of Beverly, 85.

In East Cambridge, 16th inst, Mrs Charlotte Oakes.

In Brookline, Mr Henry S. Ward, 38.

In Framingham, 6th inst, Miss Abby E. Temple, 20.

In Cambridge, 20th inst, Mrs Amy, widow of Rev Professor McKean, 68.

In Tyngsboro', 16th inst, Mrs Mary Ann Frederick, 44.

In Newton, George W. Skelton of Boston, 21 years 7 months.

In Brookline, 15th inst, Louisa, eldest daughter of William Jemerson, 39.

In Milford, 13th inst, Horace O., infant son of Mr Joseph Gardner.

In Newbury, Stephen Hale, Esq, 64, a graduate of Harvard University in 1802.

THE CHILD'S FRIEND for November. Mrs E. L. Follen, Editor. Just published, by L. C. Bowles, 118 Washington St.

—CONTENTS—

Patience;
Albert Durer;
The Three Sons;
The Two Little Friends;
Incident on Board a Steamboat;
The Sabbath is Here;
Primus Alderia, or the Five Wishes;
Extract of Natural History;
The Deaf Mutes;
The first Unhappiness.

This Work has recently commenced a new vol. and the numbers have been enlarged *twelve pages*, making 48 pages to each number, and two vols a year of 288 pages each, 12mo. Terms $1,50 per annum.

The back Vols. 1 and 2 are for sale, neatly bound in cloth, or subscribers can be furnished with them in exchange for the Nos. by paying the cost of the binding. o26

NEW GAMES FOR THE HOLIDAYS. Wm. Crosby, has in preparation and nearly ready

The Race of Improvement, designed for the amusement and instruction of children, by the author of Dr Busby.

It will be got up in beautiful style, with a cover elegantly engraved and printed in gold, and will be found to be one of the most attractive games of the season.

Also, the Strife of Genius, by Mrs Tuthill. This Game is played with 60 Cards on which are the names of the greatest Generals, Statesmen, Poets, Novelists, Painters, Sculptors, &c., with dates relating to their birth and the most remarkable events in their lives—a very pretty and useful entertainment for young people. WM. CROSBY, Publisher, 118 Washington street. o26

HARVARD CATALOGUE. A Catalogue of the Officers and Students of Harvard University for the academical year 1844-5, pp 62. This day published and for sale by JAMES MUNROE & CO., 134 Washington, opposite School street. o26

EMERSON'S ESSAYS, 2d Series. This day published. Essays, 2d series, by R. W. Emerson, 1 vol, 16mo, pp 314, to match the first series.—For sale by JAMES MUNROE & CO., 134 Washington, opposite School st. o26

NOTES ON CUBA. This day published, Notes on Cuba, containing an account of its discovery and early history, a description of the face of the country, its population, resources and weather; its institutions and the manners and customs of its inhabitants, with directions to travellers visiting the Island. By a Physician. 1 vol, pp 370, 12mo. For sale by JAS. MUNROE & CO., 134 Washington, opposite School street. o26

OXFORD BIBLES AND TESTAMENTS.—Just received, an invoice of English Bibles and Testaments, various sizes and styles of binding, some very rich, with gold clasps. For sale by W. CROSBY, 118 Washington st. o26

THOMPSON'S SEASONS, illustrated and elegantly bound, 1 vol, 8vo, London.

Childe Harold's Pilgrimage, illustrated, 1 vol, royal 8vo, London. Just received by W. CROSBY, 118 Washington st. o26

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[Extract from the Records of the School Committee of Roxbury.]

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[For the Register.]

HYMNS ADAPTED TO MUSIC, No. 1.

FOR THE INTRODUCTION OF PUBLIC WORSHIP.

TUNE—*Devizes.*

Kneeling around thine altar, Lord,
We raise the voice of prayer,
All our requests wilt thou record,
And make our wants thy care.

Here in our Father's loved abode,
We'll tune our humble lays;
Grateful for every gift bestowed,
To thee we render praise.

O! wilt thou sanctify each thought,
And make our tongues sincere;
Earth and its cares be all forgot,
In reverential fear.

Kindle in each and every breast
A life akin to thine;
Here may we breathe, like spirits blessed,
An atmosphere divine.

Here may we hold communion high
With thee, all perfect One;
And in our aspirations vie
With angels near thy throne. S. W.

TOO LATE.

Too late—too late! how heavily that phrase
Comes, like a knell, upon the shuddering ear,
Telling of slighted duties, wasted days;
Of privileges lost, of hopes once dear,
Now quenched in gloom and darkness. Words like these
The worldling's callous heart must penetrate—
All that he might have been in thought he sees,
And sorrows o'er his wreck too late.

Too late—too late! the prodigal who strays
Through the dim groves and winding bowers of sin;
The cold and false deceiver who betrays
The trusting heart he fondly hoped to win;
The spendthrift, scattering his golden store,
And left in age despised and desolate,—
All may their faults confess, forsake, deplore,
Yet struggle to retrieve the past too late.

Too late—too late! O dark and fatal ban,
Is there a spell thy terrors to assuage?
There is—there is! but seek it not from man;
Seek for the healing balm in that pure page,
Which tells thy Savior's love, to Him repair—
He looks with pity on thy guilty state
Kneel at his throne in deep but fervent prayer—
Kneel and repent, ere yet it is too late.

Too late—too late! that direful sound portends
Sorrow on earth, but not immortal pain;
Thou may'st have lost the confidence of friends,
The love of kindred thou may'st ne'er regain:
But there is One above who marks thy tears,
And opes for thee salvation's golden gate:
Come, then, poor mourner, cast away thy fears,
Believe and enter—it is not too late!

MISCELLANEOUS.

HELP YOURSELF. A TALE.

[Concluded.]

Edward, who had more of romance than of practical sense in his composition, readily agreed to this proposal in a farewell letter he sent to Jane. Next day he departed, to stem the strong current of life's stream which sets in against the unknown and unenergetic stranger in the overwhelming metropolis.

From the day of the separation, Jane Lambton and Edward Barnton trod their respective but opposite paths in the walk of life; that of the girl smoothed by peaceful energy and unflinching self-dependence, that of the young man made, by his peculiar dispositions, rugged and uneven—now sinking into a valley of despair, now raised on a summit of hope. In this way six months of the probationary twelve passed away.

It will be remembered, that during the February of the year before last there was some severe weather. Much snow fell, and the little plot of ground which surrounded Jane's cottage was nearly hidden by it. Still, it was not thick enough to conceal the improvements which had recently taken place. Fences had been put up, and the two flower-pots removed to make a little lawn before the porch, the flowers being transplanted to a more genial situation behind the cottage, where a regular garden was formed. One evening about the end of the month, Mr. Mason and his daughter left the parsonage, and, guided by the dim light which appeared in the cottage window, traced their way amidst the snow to Jane's dwelling. On entering it, they found her painting with her usual assiduity.

'You really must forgive me, she said, after the first greetings were over, and her visitors were seated, 'but I am obliged to be rude. I must go on wit'h my task, and talk the while, for there is not a moment to be lost. This biscuit* *must* be finished for the furnace by to-morrow morning.'

'Why 'must,' Jane?' asked the clergyman, 'for well I know that one piece is of little use until the whole set be completed. Do not blush for I know all about it, Emilia has told me. You want to purchase something at the sale to-morrow. Now, suppose you leave off work at once, and let us all three trudge to town to-morrow morning, and make the best bargain we can. This day-week will do as well for Lord Bollington's dinner service as to-morrow.'

'But——' stammered the blushing artist

'I wont allow you to finish any sentence that begins with 'but,'' interposed Emilia. 'You must obey your spiritiual pastor even in things temporal'; so drop your pencil, miss, and listen. He has come on purpose to scold you. Pray begin, papa.'

'All I would say, Jane, is simply in the way of caution respecting your unremitting exertions. Believe me, such constant application is a very bad economy of time. This light, which we can see from our parlor windows, betrays the late and early hours you keep; and I am sure you will ruin your health, and soon be able to do nothing at all.'

'Well,' Jane replied, 'I will promise reform; only let me transgress this once.'

'There is no necessity for it,' said Emilia; 'if you will only be a little more like a friend, and accept the proposal I made this morning.'

'Not for the world,' answered Jane; 'would you take from me all the pleasure I derive from my exertions? If I were to allow you to lend me, even for a day, the money to buy what I have set my heart upon, I should not value it in the least. No no, my dear kind friends; let me only finish this little task, and get my reward for it, and I will promise reform.'

'I perceive you are incorrigible,' said the clergyman, seeing her resume her pencil.

'So now, as our mission is ended, we will leave you to your task,' said Emilia rising. 'Do not rise, as you are so greedy of your minute; old Mary will light us out. Good night, dear Jane,' continued her young friend heartily, as they shook hands; 'may Heaven reward your labors!'

'Amen!' exclaimed the pastor, with a sigh so deep that Jane was startled. Emilia had left the room, and Mr. Mason, on taking Jane's hand, said, with a deeply-sorrowful expression, 'I sincerely pray that all your toils will be repaid in the way you wish.'

'Have you a doubt, then?' asked the girl with anxious eagerness. 'Have you heard anything? Is he——'

'I *have* heard,' was the hasty reply; 'but nothing fatal, or even alarming. Hope for the best; but be ever prepared for the worst. Time, the best physician for wayward as well as for sorrowing hearts, will *perhaps* bring all to a happy result. Good night.'

When left alone, Jane gave way to the agitation which Mr. Mason's last words were calculated to produce. The agreement not to correspond having been rigidly kept, she was in total ignorance of Barnton's proceedings and circumstances, and eagerly caught at the least glimmer of intelligence respecting him. She knew that her friends at the parsonage were fully aware of the goal to which she desired to hasten. She had labored with unceasing assiduity to make for herself a *home*—one, indeed, which might be rendered capable of being shared by another, should his career prove at the end of the twelvemonth as successful as her own. Alas! the hint which had been just dropped tended to lessen this hope, and Jane's bitter emotions could only find relief in tears. She did not, however, relax in her labors, and retired not to rest till her task was finished.

The next day Jane took home her painting, received the money for it, made her purchase, (which was a quaint old writing-desk,) and returned to the cottage. She seemed to attach a strange value to this article of furniture, for, when it arrived, she placed it with her own hands in a room concerning which many mysterious surmises had gone abroad. She always kept it locked, and no person but herself—not even her old house keeper—was allowed to enter it. She, however, passed every hour she could spare from sleep and labor in this mysterious apartment. The windows were closed, except a small aperture at the top, and a hundred conjectures about Jane Lambton and her secluded little room soon floated about the neighborhood; not one of the persevering attempts to fish out the secret, which had been made, having succeeded. Whenever the subject was alluded to, Jane invariably changed it, and betrayed so much embarrassment, that questions were seldom pressed. One thing was, however, certain, that the room was in the course of being gradually furnished, for every now and then there was brought to the cottage a curious old chair, an odd-looking table, or a parcel of books in bindings of a bygone fashion, which Jane seemed to have purchased out of her earnings; and these must have been deposited in the mysterious sanctum, for they were never seen in any other part of the house. So close a secret did Jane keep every thing relating to this little room, that she never made allusion to it, even to her friends the Masons.

At length an uncertain light was thrown on the dim mystery. The carrier reported that he was ordered to call one morning for a parcel for London. This set curiosity on tiptoe to know what kind of a parcel it could be, and the carrier was watched; but nothing satisfactory elicited. All that could be seen was a flat square box, directed to some unknown person in London.

It was, however, remarked, that after the despatch of this box, Jane took more relaxation, and worked less. Her spirits were lighter, her eye brighter, and her disposition more cheerful.

Emilia Mason, who continued occasionally to assist her in her daily tasks, remarked that she performed them with more alacrity than formerly; but she forebore to question her friend on the change, as the subject was evidently painful, so she contented herself with guesses. 'It is clear,' she thought, 'that this improvement in Jane's spirits is in some way connected with the mysterious chamber, for she seldom goes into it now.'

One morning Emilia came rather earlier than usual. She appeared much agitated; not painfully so, bu' in a curious kind of half-pleasurable half-disagreeable flutter. She had something of consequence to tell her confidant, 'for,' she added archly, 'I keep no secrets from you, dear Jane.'

'Though you would imply I am not so generous,' returned Jane. 'But be patient; you shall know all in time.'

'*You* shall know all now,' said Emilia; 'for, last evening, what do you think happened? George Polter came, and—and——'

'Well, and what?' asked Jane, anxiously filling up the blank of her friend's hesitation.

'And—and—took tea with us.'

'Very likely; for I am told he does that almost every evening. But what else did he do?'

'Why,' said Emilia, struggling as hard as she could against some strong emotion—'he told me'—here the poor girl's feelings overcame her, and bursting into tears, she fell on her friend's neck, and murmured—'he said he loved me!'

Jane had great difficulty in restraining her own tears, but wisely fought against them by an attempt at pleasantry.

'Then,' she said laughing, 'he is a false traitor!—for have you not told me that I was at one time the object of his admiration?'

'So you were; and it was from his conversing with me of that admiration, and from my so truly sympathizing with it, that when he found your heart entirely preoccupied, his affection for me sprung up. He owned this last night.'

'But what will Mr. Mason say about it?'

'Alas! Jane, I tremble to think. It may be very wrong; but I always loved George Polter; and if my father should refuse his consent, I shall be wretched.'

A new circumstance soon occurred to break off this interesting topic. The postman arrived with a letter having a large official-looking seal. It was now Jane's turn to be agitated. She broke it with a trembling hand, read the first line, and clasping her hands, looked upward, in the attitude of one at prayer. She exclaimed, 'Thank God!' and sank into a chair, weeping for joy.

We must new change the scene to London, and advance the course of events to the first of May. It is on that remarkable day that *the* exhibition of pictures is opened. Crowds of artists, ameteurs, and critics of all denominations assemble in the rooms of the Royal Academy, anxious to get an early glimpse at the labors of native talent during the past year. On this occasion the day happened to be wet, and not so many persons as usual visited the rooms, but they still contained what may be called a crowd. Mixing with this motley but generally well-dressed assembly, was one individual who presented a contrast to it. His clothes were shabby, his face wan, his manner melancholy and depressed. He appeared to shun observation, devoting himself to the pictures, and marking the catalogue with the stump of a cedar pencil against the numbers of the most notable works. He refrained from looking to the right or to the left, lest he should be recognized by some person who knew him. Still, his efforts to avoid observation were of no avail, for he was accosted by a person equipped in a very different style. He was fashionably dressed; the pencil which he used was of gold, and the smile which he constantly wore, showed that he was on excellent terms with everything around him, but more especially with himself. Both of these young gentlemen were critics—the one belonging to a new, unknown, and unimportant periodical; the other was attached to a journal of old standing, being a son of one of the proprietors.

The critics went over the pictures, as critics of that stamp and standing generally do, finding a great deal more to condemn than to praise. At length they were attracted to a painting which, though not in a very conspicuous place, had attracted a number of spectators. They overheard many praises lavished on it from lips recognized 'about town' as oracles, and at length were able to get a sight of it. It was a domestic scene; simple, unpretending, but full of sentiment and truth. It represented a small room, in the midst of which stood an antique writing-table, on which were strewed papers, writing materials, and an open book. Across a high-backed chair was thrown a dressing-gown—a pair of slippers lying negligently on the floor. There was only one figure, that of a female, who was placing flowers in a vase, her needlework having apparently been just laid on the table to arrange the bouquet. Honey suckles and woodbines were creeping in at the window; and beyond it appeared a pretty landscape, intersected by a river. The tone, keeping, and character displayed in this simple subject, the expression—so fraught with happiness and contentment, which sat on the face of the female—the arrangement of the various accessories of the picture, gave to it a stamp of excellence and originality which caused each beholder to look at the catalogue to discover the painter. They found the picture entered thus—'*His* study—Jane Lambton.' One of the spectators, on reading these words, became agitated; his head swam, and he laid violent hold on his fashionable friend's arm to prevent himself from falling. He was led out in a state bordering on insensibility, and with difficulty reached his wretched home.

This little scene made a great effect on the fashionable critic; he attributed it all to the beauty of the picture, which he thought must therefore be very fine. Accordingly, a high eulogy on Jane Lambton's production appeared next day in his father's influential paper.

In the torn-down depressed critic the reader will readily recognize Barnton. From the time he left Worcester, he had, instead of rigorously setting himself to some definite branch of art or literature, first created, and then fed himself on delusive hopes. His uncle had died in embarrassed circumstances, and his expected government situation was point black refused. He made a set of literary acquaintance, not so much for the purpose of following literature as a means of existence, as an amusement. His family had become too poor to assist him; one friend dropped off after another, as his demands for the 'help' he refused 'himself' increased; and he was now reduced to a low stage of poverty and actual privation. True, his literary friends sometimes furnished him with employment, but it seldom brought pay; and it was to perform one of these profitless tasks that he found his way to the exhibition. It is a singular fact, that the earliest character which nearly every literary adventurer undertakes in the metropolis, is one which requires the greatest amount of experience, accumen, and learning—that of a critic!

In an ill-furnished room, in a court leading out of Fleet street, Barnton had for several months dragged on a hopeful yet listless existence; but gradually hope after hope fell away, and now not one remained. He had refrained, according to the mutual agreement, from communicating with Jane; besides, the impression of her which he expressed in his farewell letter had always rankled in his breast. Would she sympathize with his distresses, even if she knew them? Far from it, he thought; she would, on the contrary, blame, or perhaps take no notice of his letter. He turned over the catalogue to assure himself that it was really she who had painted the successful picture; and even that, instead of gratifying, embittered his mind. 'Still,' he argued, 'the same cold, plodding girl, with no idea more refined than money, and earning it. Yet some sentiment was surely expressed in the picture? But who had awakened it? Certainly not he. A new rival had perhaps sprung up. Time would show, for the anniversary of their parting was near at hand. But how was he to live then, short as the interval was?' Overcome with these thoughts and bodily exhaustion, Barnton threw himself on his pallet, and wept tears of vexation—not, alas! of repentance; for he was as far from 'helping himself' as ever. Fever, brought on by grief and privation, confined him to that bed for weeks; never was an unfortunate dreamer rendered so perfectly helpless and destitute.

There was a very different aspect of affairs in Jane's cottage as the long-expected day drew near. Her increasing industry had been crowned with the brighest success. Her China painting was so much admired, and her pencil in such great request, that her prices doubled. Her picture was sold on the first day of the exhibition; and, to her astonishment, instead of the modest sum she had asked for it, double its amount was enclosed from the purchaser, with a letter apologizing for, rather than making a merit for the liberal act. He also commissioned her to paint another, leaving her to choose the subject.

O how happy Jane was when she went with Mr. Mason to deposit this large accession to her savings in the bank! Her companion was not, however, so joyous; he advised her to moderate her expectations, for in proportion as they were raised, so would her disappointment be great. 'Remember,' he added, 'it is only a week to the time.'

Jane promised to bear the worst with resignation, even should the worst come. She could safely promise this if her present feelings would only last, they were so full of hope for the future—so modestly, yet truly self-applauding. The cottage, as she approached it on her return, lay smiling under a shining spring sun. She compared it with what it was last spring; then it was surrounded by a waste; now a pretty garden, and a handsome lawn adorned it, and all affected by her own industry. 'What a pretty picture it will make!' she exclaimed, as she tripped in to tell Mary to get lunch ready for her kind friend the clergyman. A thought crossed her, and a tear stood in her eye. Would it be ever in her power to give the same order for *him*? O yes; she felt, she knew it would.

Poor Jane! with all her prudence and industry, she, too, nursed sanguine and chimmerical hopes, the results of enthusiasm and romance, a tinge of which was by no means inconsistent with her otherwise staid and common-sense character. Day by day her glowing fancy planned out Barnton's career. Perhaps he was studying some science, or writing a great poem which would secure his fame. She always coupled him with industry and success, judging of his progress by her own, and never doubting that he would keep his promise, and strive for himself. It was these feelings which prompted her to choose the subject of her picture, and to which, perhaps, its success must be traced. Her whole soul was brought to bear upon it. It was like truth and nature, because she never once doubted that it *would* come true, sooner or later.

Borne up by this hope to the last, the important day arrived, without there being any visible alteration in Jane Lambton's demeanor. When, however, the postman brought her a letter, a full tide of emotion swept over her. 'He has *not* forgotten me!' she exclaimed; and old Mary could only with difficulty support her, so violent were her sobs.

It was long before her agitation subsided sufficiently to enable her to peruse the epistle. Luckily, the reaction was complete, and the girl was perhaps firmer, better nerved to encounter the shock that she was doomed to receive, than if it had fallen upon her in a calmer moment. The letter was in the form of a journal, commenced about four days previously—the writing was faint and indistinct. Barnton began by asking a blessing on Jane Lamton's head. He bitterly regretted they had ever loved; sickness had overtaken him; he was, he thought, dying, and wrote before the time, lest he should never live to see the day they had appointed to communicate with each other. Under the next day's date he described himself as worse—scarcely able to hold a pen. Under the third date he implored her to forgive his failings, and to forget him. This was all! death, perhaps, had stayed his hand from writing more!

This, the direst ending of all her anticipations it would have been possible to inflict, Jane bore with wonderful fortitude. There was no time lost in unavailing grief. That night she and old Mary were on their way to London!

Jane, in alighting from the coach, was accosted by a well-known voice, that of Polter. 'I hope you will forgive us, Miss Lambton,' he said; 'but your measures not having been so swiftly taken as to escape the wishful anxiety of Emilia, she insisted upon my travelling up in the same vehicle, to offer any assistance that lies in my power.'

Jane thanked him from her heart. She had already had time to reflect that the step she had taken was sufficiently rash to be open to misconstruction, and was glad to avail herself of Polter's guardianship. He, who knew everything from Emilia, knew what to do, and having deposited Jane and her attendant in the inn, went straight to Barnton's lodging.

The morning was just breaking as he entered the court. He found the house with difficulty—knocked, and was answered by a saucy girl. He inquired for Barnton; but as he was only known to the handmaid as the 'two pair back,' there was some difficulty in making her understand whom he meant. Her reply was, that she believed he was dying, but that he was welcome to go and see.

Lying on a wretched pallet, and surrounded by every mark of destitution, Polter beheld, not without shuddering, his former friend. Barnton's impaired consciousness prevented him from at first recognizing his visitor. When he did he grasped his hand with a faint pressure, and tears stood in his eyes. Polter, who knew that too much sympathy tended to aggravate rather than to assuage suffering, made as light as he could of his friend's condition, and assured him that he was commissioned by his best friends to allow him to want for nothing. Barnton scarcely heeded what was said. In a faint voice he inquired about 'Jane.'

This inquiry Polter declined to answer for the present, alleging the sufferer's weakness as an excuse for not agitating his feelings. He begged him to calm himself while he went to obtain proper assistance. He then hastened to a physician known to his father, and brought him to Barnton's bed-side. Nourishment continually administered was prescribed, and its effects were visible on the patient's frame even before the end of the day. On the morrow it was thought safe to communicate to the patient what had happened—that Jane had travelled to London on purpose to help him, now he could no longer help himself. The physician, however, forbade any interview for the present; and it was not till Barnton was able to be removed from his wretched abode that the lovers met.

Polter had already established Miss Lambton and old Mary in lodgings, and it was there that the meeting which had caused Jane so many pleasurable anticipations, and such bitter disappointment, took place. Jane's true, enduring, and sincere affection, was forcibly displayed at this interview. Every violent indication of emotion she purposely suppressed, lest it should affect the invalid. The characteristics of their sex were changed; for while the girl displayed a vigorous mastery over her mind, the man wept. The first emotions over, a new and delightful set of feelings stole over Jane Lambton; she was at length near him to whom her heart was knit—she was able to help him, and this ability she had earned by her own unaided exertions. But, more than all, it was manifest that he still loved her; for his proud, hitherto unyielding spirit, did not refuse the proffered assistance. Still he accepted it under a solemn promise, which he made to himself, never to need assistance again if his own exertions could prevent that necessity.

Barnton has kept his word. As soon as his recovery was complete, he separated himself once more from Jane Lambton. She returned to Worcester, while he sought employment in London with untiring perseverance, and at length gained it—condescending to commence as clerk to a merchant at a very small salary, out of which he contrived during six months to save money. Recently, the firm which had so long employed Jane required the services of such a person as Barnton, and having obtained the most satisfactory testimonials, he was engaged.—Meantime Jane, devoting herself entirely to her easel, had given up China painting, and her next picture established that reputation as an artist which she now enjoys. In the present year's catalogue, however, her name will appear as Mrs. Barnton; for George and she were recently married by Mr. Mason, who had already made Polter and his daughter man and wife.

Mr. and Mrs. Barnton reside in the cottage, and, small as it is, they find it quite large enough for happiness. As Barnton's daily employment leaves him some leisure, he employs it profitably by contributing to the periodical literature of the day. The scene of these labors is '*His* study,' and thus the dearest wish of Jane's heart is fulfilled—her picture is realized.

* The technical name of porcelain when in a state for painting on.

THE FIRST GLASS.

A TALE OF THE MIDDLE WALKS OF LIFE.

BY J. D. B., OF LOUISIANA.

'Taste not the wine within the cup—
Let not that curse be thine:—
'Tis rich and red, but grief and woe
Are hid in its rosy depths below.—WILLIS.

Ellen Canning had, when yet a mere child, plighted her troth 'to love and honor' a talented though dissolute young man, of slender income and expensive habits. In vain her relatives argued that such an union could promise nought save misery; but the warm-hearted girl had pleaded so earnestly, 'that since Harry Marston had separated himself from his former gay companions, he no longer frequented theatres, bar-rooms, clubs or billiard-rooms,' as to draw a reluctant consent from her father, though the old gentleman hinted that the loss of his situation as book-keeper for the extensive western commission-house of the B——'s was owing to his sad propensity for tipling. Though Ellen could not defend the past, she spoke with proud security of the future, in the simple appeal, 'but he has joined a *Temperance Society*, now papa.'

Alas, poor girl! she knew not that he whose cause she was so warmly pleading had often before signed the temperance pledge, and so often unable to resist temptation, back-shidden from his promise, although he felt it enstranged him from the esteem and confidence of kindred and friends. For the first few months after their marriage, Marston's conduct bade fair to fulfil his wife's prophecy for the future; but again, strange infatuation! he, without any particular cause or inducement, tried another first glass, and, by way of indemnifying himself for past abstinence, drank to such excess as to lose his employment of book-keeper and once more alienate the respect and confidence of his friends—all save *one*,—that one, his patient uncomplaining wife—*she* still remained the same.

Soon they were reduced from a respectable competence to poverty, and, by as rapid transition, from poverty to absolute penury; and Ellen, with an infant daughter, was at least compelled, by the fear of seeing her babe die from want of the care and comforts she might secure to it beneath her father's roof, to accept for it and herself that asylum which was not extended to her drunkard husband.

Although Mr. Canning refused to admit Marston an inmate of his family, still for Ellen's sake he furnished the miserable and now thoroughly repentant man with respectable clothing, (even his clothes had been pawned at the *cabarets* for drams,) and in consideration of his once more signing the temperance pledge, under a solemn promise not to violate it, he furnished him also with letters to a respectable mercantile house in Cincinnati. He left New Orleans immediatly, and was shortly after his arrival installed in Cincinnati as book-keeper to the firm to whom he was recommended. For a year his conduct gave entire satisfaction; out of his salary he sent regular remittances to New Orleans, to pay off the debts contracted during his terms of inebrity. During the year his regular upright conduct and attention to business so pleased his employers that, unsolicited, they raised his salary, inasmuch that he ventured to write to Mr. Canning, to whom he had promised neither to write to his wife nor by any verbal message endeavor to induce her to join him. He now wrote, confident in his present upright course and tried abstinence, praying that Ellen might be permitted to come to him. A kind answer was returned, and in another month Ellen rejoined him in Cincinnati.

Another year passed, and Marston was left, comparatively wealthy by the death of his father, (a coffee planter in the West Indies) and had entered the commercial house of which he had been book-keeper, as a partner. During that year his family had received the addition of a boy, a beautiful, healthy child, and Marston might ever be seen, when returned from his office, carrying the rosy boy in his arms, his favorite pride and plaything. What though he felt a father's pride in his eldest child, the beautiful little Althea, with her deep blue eyes and dark curling hair, still was she to him more as a stranger, and he never replied to a question of her age, that she was four years old, without sighing involuntarily at the thought of how small a portion of that time she had been permitted to know him. None of those harrowing recollections were his, as he tossed his little rosy, laughing boy on high, or nightly whistled him to sleep.

And Ellen was happy—happy in the affectionate kindness of the man whom she had never upbraided in his folly and degradation, now that he was restored to her, to himself and society.—She once more, as in days when grief alone by name she knew, felt thankful for his reformation, and dreamed that halcyon days were yet in store for her.

Alas! that the brightest dream of a fond wife and mother's existence should be broken, rudely and forever, by that fatal curse—one more *first* glass. Yet so it was with poor Ellen's dream of hope and happiness.

On returning home from his office one evening, Marston, being caught in a shower, stopped in a tavern, where were assembled many of his acquaintance, some reading the papers, others talking politics around the bar. Marston complained of being wet, and was advised to take a glass of brandy; he knew full well his propensity, and that to be temperate *he* must abstain from it entirely, yet he was now no longer the dependent clerk, whose inebriety might be punished with instant dismissal and loss of character; he stood now as a merchant and a man of wealth; whom could it possibly injure—that *one glass*. Besides, to whom was he accountable?

Man! Marston? ask, to whom accountable? to your wife, your children, and—your God! Had he not showed that he could keep his word when *necessary?* Had he not abstained totally for the last three years? Then how could this *one glass* injure? The sequel showed.

When Marston returned home later than usual his wife hastened to meet him with his infant boy in her arms. Pushing past her he complained of headache, but Ellen was not deceived, the smell of brandy, though of late unused to it, was never to be mistaken. She had seen him thus before.

The babe clasped his rosy hands and crowed for joy as he stretched out his little arms to be taken, but Marston complaining of his noise, put him rudely back. The child affrighted put his head in his mother's bosom and sobbed himself to sleep. The first glass being indulged in but created a desire for more, and the next day 'twas with unspeakable horror that Ellen saw, by her husband's manner on his return to dinner, that he had been drinking, but she knew not how deeply.

Seeing that she was afraid to trust the child in his arms, as was her wont, Marston, with the obstinacy peculiar to inebriety, insisted upon taking him. But the little follow remembering his repulse of the preceding night, or perhaps frightened at the violence of his manner, clung the closer to his mother. Marston, as has been said, had been drinking more deeply than his wife suspected. The fumes of the liquor he had swallowed, had risen to his brain, and maddened at what he called "the brat's obstinacy," he snatched him from his mother, Ellen clasped her hands as she saw him furiously swung on high, and called or rather screamed, "Oh, hurt him not, Harry!" but ere the words were ended, the helpless, unoffending babe was dashed to the first landing on the stairs.

A scream from his wife so wild and heart-rending that the agony of death, seemed to have passed in it, roused Marston to a full sense of what he had done. He ran to raise the quivering form of that boy, late so much his joy and pride, and bore him bleeding and mangled to a bed. He was completely sobered!

Finding that life was not extinct, he turned his attention to his wife, while a servant was despatched for a physican. Long and fruitless seemed every effort used to recall that life which from that young stricken mother seemed forever fled. But I pass over the horror with which she shrunk from his support and inquired for her child, and the agony with which she heard that though he might live, his spine had been injured, and he would be a cripple for life.

Marston might again be seen carrying the babe about in his arms, but how different his manner—how altered the former gay tone of his voice! He now no longer called on the rosy, laughing boy to notice all that passed around but stilled the plaintive moanings of the little sufferer on his breast, with a tenderness and solicitude that spoke the deep feeling that lay in the father's heart for his crippled boy.

The patient little victim was six months old at the time of the accident, as that act of violence was reported to the physician and servants to be, and he lived till his birth-day came round, when his fringed eyelids closed "calmly as to a night's repose, like flowers at set of sun"—and he breathed his last.

Marston never again tasted of "the wine within the cup," business prospered with him, and he was accounted by the world a prosperous and a happy man. But they saw him not when tears fell fast upon the upturned face of the little Althea, as she asked "why little brother died?"

Not long after the death of her little darling, Ellen, returned home to her father's in New Orleans—to die.

Doctors call her malady consumption, but her husband alone knew that her sun of earthly happiness had set forever when his arm had, with maniac force, tore from her breast its cherished darling and hurled it to—its grave!

He asked not, hoped not for her to live, although with the sacrifice of his own, gladly would he have bought the life of her he had so injured for he felt that though young, amiable and loved, still must death now be welcomed by his Ellen as the kind friend who would terminate her earthly sufferings.

And when, a few weeks after, a letter sealed with black was placed in his hands, he read it through with the settled calmness of despair, and bowing his head down on the fair brow of his living child, he murmured—"Althea, your mother has gone to your little brother, my child. God's will be done."

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